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*Joseph H. Gibbons*



# THE POET SOLDIER

## A Memoir

OF

THE WORTH, TALENT AND PATRIOTISM

OF

JOSEPH KENT GIBBONS,

WHO FELL IN THE SERVICE OF HIS COUNTRY DURING THE GREAT  
REBELLION.

BY P. L. BUELL.

*WITH AN INTRODUCTION BY NELSON SIZER.*

*New York:*

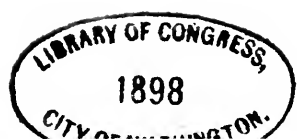
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1868.

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1898



TO THE  
Rank and File of the Union Army,

WHO

BORE THE BRUNT OF EVERY BATTLE,

RENDERING EMINENT BUT UNDISTINGUISHED SERVICES, BRAVELY

SUFFERING FROM WOUNDS OR PATIENTLY ENDURING HUNGER,

INSULT AND CRUELTY IN LOATHSOME REBEL-PRISONS;

OR WASTING AND DYING IN HOSPITALS, THUS

GIVING THEIR PRECIOUS LIVES THAT

THE NATION MIGHT LIVE,

THIS AFFECTIONATE TRIBUTE

TO ONE OF THEIR NUMBER, IS GRATEFULLY INSCRIBED,

BY THEIR FRIEND,

THE AUTHOR.

# C O N T E N T S.

Introduction . . . . .	3
Birth and Parentage . . . . .	9
His Mother, Poetical . . . . .	10
Early Habits of Reading . . . . .	11
Educational Opportunities . . . . .	12
Opinions respecting Poets . . . . .	14
Enters a Printing Office . . . . .	16
“Liberty Song” . . . . .	16
“The Flag of our Union” . . . . .	17
“To E——.” Stanzas to a Sister . . . . .	18
Contributions to the Press . . . . .	19
“The Christian’s Prayer” . . . . .	20
“A Sabbath Morning” . . . . .	21
“Wreck of the Jeff Davis” . . . . .	23
“Angel Visitants” . . . . .	24
Religious Conversion . . . . .	25
“A Simile” . . . . .	26
The Present Crisis . . . . .	26
Views of National Affairs . . . . .	27
“Fall of New Orleans” . . . . .	28
“The Ups and Downs of Life” . . . . .	30
The John Brown Song . . . . .	31
Enlistment in the Army . . . . .	33
“Acrostic” . . . . .	34
Notes from Camp . . . . .	35
“Lincoln’s Emancipation Proclamation” . . . . .	36
Victory . . . . .	37
Hardship of the Sick Soldier’s Life . . . . .	38
“The Soldier’s Grave” . . . . .	39
Last Illness . . . . .	40
“Paraphrase of the 128th Psalm”—his last Poem . . . . .	41
Last Entry in his Diary . . . . .	42
Death . . . . .	44
Tribute by a Friend . . . . .	46
Christian Life and Death . . . . .	47
Home at Last . . . . .	48

## INTRODUCTION.

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THE Great American Conflict condensed the history of ages into four years. Its history will never be written, never fully understood. Here and there some splendid name evinced its power and won immortality; but every regiment, every company, had its hero. There were marching in the ranks of the great army of the Republic men of genius and of culture. In a single company there might be found men who could build and run a locomotive, who could edit a newspaper, teach a department in college, manage a commercial establishment, or conduct a cause successfully in a court. When patriotism inspires a people, and a holy cause calls them forth as in this great conflict, it is not the idle, the thriftless and dissolute, mainly, who make up the ranks of the army; nor are they, as in old monarchies, the unwilling conscripts torn from family and from business to fight for a king and for a cause they may detest; but when the Stars and Stripes were assailed, when the nation's life was put in jeopardy by such a rebellion as finds no parallel in history, from the broad North every church and school-house sent its representative, every family gave up a member—

some, half a dozen each—inspired by patriotism and aroused to valor by the dearest interests that stir the human heart. Whenever one of those brave patriots fell in battle, not permitted to live to see the victory which his hope predicted, it always gave us sadness. For we regard him as blest above measure, who, entering such a contest, for such a cause, is permitted, though maimed and crippled, to live to see the ensign of freedom floating again over every fort and field which the hand of treason and rebellion had grasped. He who through the battle-shock may strive and suffer, if he may but live to see the consummation of his wishes, is remunerated for every sacrifice made in the triumphant, holy cause. How many of those brave-hearted men pined in prisons, wasted in camps, or fell on the bloody field before victory was even sure! For such, and their memory, let us shed a tear. The “Poet Soldier,” whose memoirs are preserved to his relatives and the few precious friends who were permitted to know him during his brief career, was among the number who, by faith, saw the fruition of their hopes, but, like the faithful Israelite who expected to reach the Promised Land, fell in the wilderness. It is a precious legacy for so young a man to leave to his relatives and fellow-citizens, that he had the clearness of perception to see the end from the beginning; to see the glorious results of his sacrifices and his efforts; to anticipate that which time only was required to reveal; and thus, seeing with gratitude the result, close his eyes peacefully and enter upon his reward. Though his years were few, his

noble life was not brief. Experience laid the foundation and faith filled up the picture; and he, therefore, died as ripely as many a man of fourscore years. The death of such a one is a public loss, but his example and his precept shall bless the world more than many a long life.

When it is remembered that nearly every school district from which the great Union army was drawn has its hero and its martyr, many a mother who reads the story of the "Poet Soldier" will see in it mirrored the qualities of her own beloved who gave himself that the nation might live.

NELSON SIZER.

NEW YORK, *Sept.*, 1868.





## THE POET SOLDIER.

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JOSEPH KENT GIBBONS was born at Granville, Mass., September 9, 1840. He was one of a family of twelve children, two of whom died in infancy, and seven between the ages of seventeen and twenty-seven. His father, James H. Gibbons was a man of strong mind and sound judgment; but from early life did not enjoy robust health. He had a strong desire to obtain an education; and with the advantages afforded him at the common school, he qualified himself for a teacher, and was successful in that vocation. Knowing the value of learning, he gave his children all the opportunities to obtain it which his circumstances would permit.

His mother's maiden name was Philura Gibbons. She was a woman of more than ordinary talents; and remarkably fond, from childhood, of the beautiful in nature and art. Her father was a farmer of moderate means, and could not give his daughters the advantages of an education beyond that which could be acquired in the common schools of New England. In these schools she made commendable improvement in knowledge, and gained a superior education, considering the opportunities she possessed for acquiring it. Her father objected to her having equal advantages at school with his other children, because she could get her lessons at home without a teacher.

She was remarkably fond of poetry and eloquence; and her recitations, from the writings of distinguished poets and orators, at school examinations, elicited the warm commendation of such a man as Rev. Timothy M. Cooley, D.D., who,

for half a century, was a kind of godfather, superintendent and visitor of the common schools of his parish in East Granville. She taught school several terms with admirable success ; and only left a calling that she loved and honored, to assume the most responsible of all positions a woman can hold ; namely, that of wife and mother.

It has been said, that "the poet is born, not made ;" and the subject of this sketch inherited from his mother that native poetic talent which entitles him to an elevated place on Mount Parnassus. His talent for poetry was born in him, and he wrote, not for the purpose of gaining the applause of his fellows, but from an inspiration or mental necessity laid upon him.

His birth-place was on the eastern slope of the Green Mountain range, commanding a view of that part of the valley of the Connecticut River lying between the cities of Hartford, Conn., and Springfield, Mass. The view from this elevated place is exceedingly beautiful, and well calculated to excite the imagination of one whose mind was delighted with the beauties of nature as seen in the variegated landscape.

His father was a tiller of the soil ; but notwithstanding the necessity that his children should labor for their support, he gave them all the encouragement and aid in his power to acquire an education. Joseph, though taught to perform the usual duties on a farm, never took delight in them. At an early age, when engaged in work that did not require mental action, his thoughts would revel in the realms of science and philosophy, and he would forget that he was toiling with his hands in the field. He always intended to be faithful in the performance of the duties assigned him on the farm ; but his habit of imagination, thought or absence of mind, would sometimes cause him to leave the "bars down" which separated the cattle from the corn-field ; and a damaged crop was the consequence. When reprimanded for the neglect, he would regret the error, and excuse him-

self by saying, that he forgot to do his duty, because his mind was engaged in reflecting upon a passage he had recently been reading in one of Shakspeare's plays. With a mind thus constituted, it became evident to his father that he never would excel in the occupation of a farmer; and he encouraged him to qualify himself for teaching. After having attended fifteen terms at the common school in his native district (commencing at the age of four years), he, in the winter of 1856-57, being then sixteen, attended a select school at Granville Corners, taught by Martin Tinker Gibbons. At this school he was noticed for diligence in his studies, a quiet, unobtrusive deportment, and an ardent desire to improve his mind. At the close of the winter term he resumed his labor on the farm, and continued it through the summer. He commenced a private diary, February 27, 1856, and continued it till December 8, 1862. This led him to put his thoughts on paper with readiness, and was the secret of his ability in writing for the press. The following passage in his diary of April 27, 1857, shows his love of the beautiful:

"About three o'clock in the afternoon, at the closing of a rain-storm, there was seen a rainbow; which I consider one of the most beautiful, soul-enlivening sights ever presented by Nature to mortals while shrouded in this form of clay."

In the month of May, in the same year, he wrote:

"This is a pleasant and beautiful evening. The moon is now shedding her silvery beams upon earth, and bringing to light many objects which otherwise must have been shrouded in night's gathering gloom. It is sweet and elevating to sit and muse upon the beauties of such an evening; and, I think, as did a certain writer, that there is more to be learned from nature than from books, because books are liable to mistakes, and often lead the inquirer after truth astray; but nature, if interrogated by the enlightened and truly refined individual,

'Leads in willing chains the wondering soul along,'

until it has arrived at some great and important truth. I think few have greater respect for books than myself; still, they have their origin in, and their foundation upon, the laws of nature. I say this of the scientific and philosophical works which have been written from time to time; and I say it, not because I love books less, but nature more."

On the following fourth of July he showed his love of books, as he states in his diary, by purchasing Milton's "Paradise Lost," together with the poems of Pindar and Anacreon. On the 12th of the same month he says:

"I have been reading 'Paradise Lost,' which more than fills my expectations, and as far as grandeur and sublimity are concerned, far surpasses any work I ever read."

He spent the summer of 1857 in labor and reading, and attended the Select School at Granville Corners the succeeding winter, under the same teacher as the year previous. In the winter of 1858-9, he attended a select school in East Hartland, Ct., and had for his instructor Rev. Mr. Hall, the Congregational clergyman of that place. From the tone of his diary during the term he spent at this school, it appears that he was well pleased with his teacher and the course of study that he pursued. He wrote several essays for a paper called *The Acorn*, conducted by the members of the school, which exhibited originality of thought and a vivid imagination. At the close of the term, February 18, 1859, he made the following entry in his diary:

"Think, on the whole, that I have made very good progress in my studies the past winter—have been through with astronomy and rhetoric, both of which were new to me, and commenced to read Latin."

He left school for home, and to labor on his father's farm during the spring and summer; but he did not lay aside his books or relinquish his studies. Every moment

not devoted to labor, innocent amusement, or social interviews with relatives and friends, was improved in reading and study. In this manner he continued to improve his mind while he was engaged in tilling the soil. Only a few days after the close of the school, he made record in his diary of visiting the bookstore nearest to his home, which was eleven miles distant, in the town of Westfield, Mass., and of purchasing Young's "Night Thoughts." The day after he purchased this book he wrote: "Passed the day in study and doing chores." On the 15th of March he wrote: "The day has been rainy, and my time was passed principally in reading Blair's 'Lectures on Rhetoric.'" A short time after this, he said: "Rain fell from morning till night without intermission; consequently, I spent the day in the perusal of some of my favorite authors." He was a diligent student of the Bible, and generally attended religious services. Sunday, April 3, 1859, he wrote: "Weather stormy; did not attend church; passed the day at home in the perusal of the Scriptures." He had a retentive memory, and reflected much on what he read. He also had the faculty of just criticism. On Friday, April 22, 1859, he wrote as follows:

"Finished my first perusal of "Night Thoughts," with which work I have been agreeably entertained. It contains many original and startling proofs of the immortality of the soul; some sublime passages; a good many beautiful metaphors, and one simile, in Night 544, that would do honor to any poet."

Soon after this he took up Burns' poems, and on Saturday, June 3, 1859, the following occurs in his diary:

"Finished reading the poetical works of Burns, and, on the whole, have been highly delighted with them. My slight knowledge of the Scottish dialect, in which nearly half of the poems are written, doubtless deters me from perceiving many of the beauties of this world-famed poet. I have received more pleasure from reading 'The Cotter's

Saturday Night,' which I consider this author's masterpiece, than from any other poem, of its length, I ever read."

Shakspeare was his favorite author, still he took time to read the writings of poets of less fame. On Sunday, August 14, 1859, he made an entry in his diary as follows :

"Finished reading Pollok's 'Course of Time,' which, on the whole, I like very well. Many parts of the work failed to make a very favorable impression upon my mind at the first perusal. Indeed, I have little doubt that this would be the case if I were to read it often. I think the fifth and seventh books better than the rest. They contain the most beautiful and sublime passages to be found in the work, together with some vivid descriptions and ennobling sentiments."

He seemed, at this early age, to appreciate scientific truth as well as poetry and imaginative writings. The following passage from his diary of August 24, 1859, contains some hints to scientific writers and lecturers, to which they would do well to give heed :

"Have read a few copies of the *Daily Republican*, which contain the theories of the American Scientific Association which assembled in Springfield a short time since to discuss their favorite topics. Some of their facts and conclusions are quite entertaining and appear plausible, but my ignorance of the subjects they treat upon, together with their frequent use of technical terms, of which they seem unusually fond, deters me from fully appreciating many of their theories, which otherwise, doubtless, would be both instructive and entertaining."

He had no taste for cruel sports, as will be seen from the following extract from his diary of November 23, 1859 :

"Went to a hen and turkey shoot, which is the first amusement of the kind that I ever attended, and it is likely

that it will be the last, as it failed to leave a pleasing impression on my mind."

These extracts from his diary during the spring, summer and autumn of 1859, are given to show how he improved his time during the long school recess, and we shall close them by giving his views of Byron as penned by him, December 3d :

"I have read nearly all of Byron's poems, and have been fascinated with them. I consider Byron second to no modern poet but Shakspeare, and 'Childe Harold' the most sublime, and 'The Bride of Abydos' the most beautiful, of his poems."

During the winter of 1859-60, he attended a select school at Granville Corners, Mass., and had for instructor Mr. Griffin. During the term, he manifested his usual zeal in the prosecution of his studies, and made commendable progress.

The following summer he spent on the farm, and nothing of special interest occurred. His mind was continually at work while his hands were engaged in toil, and his leisure moments were improved, as they had been in previous years, in reading and study.

In the autumn of 1860, he engaged to teach a school in one of the districts in Granville, but circumstances over which he had no control induced him to relinquish the undertaking ; and during the winter of 1860-61, he attended a select school at Granville Corners, and had for teacher Mr. M. B. Whitney. As he was now in his twentieth year, he naturally enough looked forward to some occupation which would be congenial to his taste. He had a strong desire to avail himself of the advantages of a collegiate course of study, but after due deliberation he abandoned the idea, and concluded, wisely, to enter a printing-office, where a necessity would be laid upon him to exercise his

mental powers, and an opportunity given him to improve his talent for writing, by the stimulating process of putting his thoughts in print in the pages of a public journal.

In accordance with this decision, he entered the office of the *Westfield News Letter* in April, 1861. His object was to prepare himself to edit a paper; and he deemed it judicious to learn the art of type-setting. His habits of accuracy, in whatever business he attempted to perform, enabled him in a short time to set a column of matter with less typographical errors than most compositors who had served an apprenticeship of three years at the business. He had been in the office but a few days, when our nation was thrilled with excitement by the news that Fort Sumter, which was commanded by the gallant Anderson, had been bombarded by the secessionists, under Beauregard, and had surrendered to the usurpers. This occurrence inaugurated the era of civil war in our nation, and fired the minds of all patriots with enthusiasm for the Union and for Freedom. Mr. Gibbons at once engaged in the Union cause, and, at first, thought only of using his pen for the upholding of the supremacy of the Government. His patriotic spirit was animated by the crisis, and he wrote the following lines, which were published in the *Evening Daily Bulletin*, issued at the *News Letter* office, on the 27th of April, 1861 :

#### LIBERTY SONG.

“God save our Union !” let us sing ;  
And while our notes spontaneous ring,  
Let each their choicest offering bring  
    To Freedom’s holy altar !  
Our Stars and Stripes are overshadowed ;  
How have their former glories faded !  
Our very hearth-stones are invaded !  
    Then rise and never falter !  
Shall rebel hordes of reckless traitors,  
Our “Southern Arnold’s” imitators,  
Of fiendish broils the foul creators,  
    Infringe our sacred right ?



No ! Union, Justice, Liberty,  
 Our watchword evermore shall be ;  
 Then let us make our Nation free,  
 Or fall in Freedom's fight !

Our poet was modest and unassuming, as is usually the case with true genius ; and not having arrived at majority, adopted the signature, "By a Minor," for his first poetic effusions that appeared in print. He wrote only when his mind seemed to be under the influence of an unseen agency, and then words came to him unbidden. On the 5th of June, after there had been a season of flag-raising in Westfield, as there had also been through all the loyal States, the following, from his pen, appeared in the *News Letter* :

#### THE FLAG OF OUR UNION.

Hail to the Flag that so proudly floats o'er us !

Hallowed and loved be the land where it waves ;  
 Still may false traitors and foes crouch before us,  
 Nor wantonly trample our forefathers' graves.

Justice and Liberty,  
 Rising in dignity,  
 Soon shall assert o'er this nation their claim ;  
 Sumter and Baltimore  
 Blush that our brothers' gore,  
 Shed in their precincts, consigns them to shame.

Then wave, thou fair Banner, on Liberty's Tree !  
 Before whom the tyrants of Europe oft trembled ;  
 Still guard thou the land of the sage and the free,  
 From the foes who disdain it, with treason assembled :  
 So our country again  
 Shall respire from its pain,  
 And sing the glad conquest that rendered her free ;  
 And Slavery's strong band  
 Shall be rent in our land,  
 While proud despots tremble at Heaven's just decree.

From the outbreak of the war, he was firm in the belief that it would end in the emancipation of the slaves, held in cruel bondage by the men who sought to strike, with the

bold arm of war, a death-blow to free government in America. This idea is embraced in the last lines of the foregoing poem. In that early stage of the war, few supposed that the freedom of the slaves would result from the sanguinary conflict ; but his prediction, that—

“ Slavery’s strong band  
Shall be rent in our land,”

has proved literally true ; and the rulers of Europe, in consequence of the triumph of freedom in America, now tremble for the perpetuity of their despotic institutions.

When quite young, Mr. Gibbons lost a beloved sister. Time could not obliterate her memory ; and in the *News Letter* of July 3, 1861, the following stanzas appeared, addressed

TO E——.

Sweet Sister ! though long years have sped,  
Like meteors of the night,  
Since o’er thy lone and narrow bed  
Grim Death first claimed his right,  
Still does thy cherished mem’ry shed  
A halo of delight.

Thy fairy form’s angelic air,  
Endued with childhood’s grace,  
Is blent with all that’s sweet and fair  
Which Time can ne’er efface,  
And hovers round my heart to share  
A lonely dwelling place.

How dark and drear life’s path has been,  
Since childhood’s years have flown ;  
How deeply tinged with grief the scene  
Which Fortune made my own ;  
Till humbled by this haughty Queen,  
I bow before her throne.

But, ah ! how soon life’s sorrows flee,  
When thy loved form appears,  
Which, dear as heaven itself to me,  
This present life endears,

And robs the dark futurity  
Of its most hideous fears.

Then let thy presence hover near,  
To glad my longing eye ;  
And when this frame shall press the bier,  
My spirit soaring high  
Shall, joined by thee in concert dear,  
Ascend its native sky.

BY A MINOR.

Mr. Gibbons did not confine his pen to the construction of measured lines, but frequently wrote prose articles of real merit. The following, which appeared in the *News Letter* of July 17, 1861, will give the reader a pretty good idea of the style of his prose productions :

“ We have long believed that ‘ a wise foe is better than a stupid friend,’ according to the old Arabian proverb ; but have never seen it so fully exemplified as in the present crisis of our national affairs, in which the mere casual observer cannot fail to perceive that the stupid friends of slavery have done more within the last six months by their rash and treacherous measures to undermine their cherished institution, than the whole concentrated force of abolitionists have accomplished during the past half century. Truly,

“ ‘ God works in a mysterious way,  
His wonders to perform,’

and in the present instance is employing the Southern fire-eaters, merely as tools, to work out their own destruction and the liberation of our sable brethren from their galling servitude.

“ For none can fail to observe that the present contest is between freedom and slavery, government and anarchy ; and he who now hesitates to assist in quelling rebellion is totally destitute of true patriotism ; nay, more, is an accessory to the most hollow-hearted treason that ever blighted the most benighted ages of the world. No true patriot will now stop to inquire the cause of this outbreak, it is enough

that the outbreak exists ; and our business is to inquire, not how it originated, but how it can be most speedily put down. Who, for instance, on hearing that all which he possessed, together with the lives of his nearest and dearest friends, was imperiled by a conflagration, would pause to inquire how such a disaster was produced, and whether it might not have been avoided if attended to in season ? Is the present crisis an affair of less moment ? Most emphatically not. For not only all our possessions and lives are endangered, but the model of all earthly governments is on the verge of extinction, unless speedy and effectual measures are taken for its restoration.

“Then let us rouse ourselves to the herculean task of defending our country against its traitorous assassins, and wash the stain of slavery from our nation’s honor, if need be, with the blood of the Southern rebels. Much has already been done on the part of the Government, but more still remains to be accomplished ; for, although the rebels are dispossessed of many of their strongest fortifications, and becoming greatly intimidated in consequence of it, still we can never hope for a permanent peace until an entire submission is made by the rebels, and their ring-leaders are given up to the Government as a pledge of their future loyalty.”

His mind dwelt much upon the future life, and the meeting of loved ones in that land where sickness and death never enter, and where partings and farewells are unknown. The last verse in the following hymn, shows that he had a foretaste of heavenly joys in the presence of the “Father of Love,” and “the friends of other days.” It was published July 31, 1861 :

#### THE CHRISTIAN’S PRAYER.

Father of Love ! on Thee I call  
To guide my steps in Wisdom’s way ;  
Oh ! grant that I may never fall  
Beneath Temptation’s crushing sway.

But may Thy influence divine  
 Dispel the storms that whelm me round—  
 Dark Vice to her own realm consign,  
 And widen Virtue's narrow bound.

Though nameless ills have o'er me fled,  
 And left their footprints on my brow,  
 Still Thou canst raise the drooping head  
 If to Thy will it deigns to bow.

Thus shielded by Thy sov'reign power,  
 My earthly pilgrimage shall seem  
 A foretaste of Thy heav'nly bower,  
 Where bliss eternal reigns supreme.

And when death's joyful hour shall come,  
 And set my uncaged spirit free ;  
 Oh ! waft me to Thy hallowed home,  
 Beyond the storms that sweep life's sea.

There, rapt in sweet communion dear,  
 With saints—the friends of other days,  
 This heart shall still Thy worth revere,  
 These lips still murmur grateful praise.

BY A MINOR.

The sons of the Puritans were educated to observe the Sabbath day, and “keep it holy.” Our poet was a lover of the Sabbath, not as a day of bodily rest merely, but as a time to hold communion with the “Author” of this hallowed day. With this mental inspiration, it is not strange that he should have penned the following lines, published Sept. 11, 1861 :

#### A SABBATH MORNING.

A cloudless morn succeeds the vanished night,  
 And breathes a holy fragrance through the air ;  
 All nature smiles, enraptured with delight,  
 And basks serenely in the sun's bright glare ;  
 The very trees a sacred influence share,  
 And wave in adoration to their God,  
 Whose praise the birds in carols sweet declare ;  
 While spires, at distance, mark the hallowed road  
 That leads to “heaven of heavens,” our Sire's sublime abode.

Now, pensive Nature, draped in robes serene,  
 Breathes through her hushed domains a pensive prayer  
 To Him who framed this heaven-inspiring scene,  
 His gracious worth and goodness to declare—  
 Of immortality let none despair,  
 Where'er we turn it glows with living fire,  
 And warns frail man to flee temptation's snare  
 In tones as sweet as flowed from David's lyre—  
 Of gifted bards of old the true poetic sire.

Who has not felt this soul-entrancing theme  
 Inspire his bosom with devotion's fire ?  
 Whose heart not echoes the inspiring hymn,  
 Rapt Nature chants to her Eternal Sire ?  
 Till lifted on the wings of chaste desire  
 Th' enraptured spirit spurns at earthly joys,  
 And yearns for scenes where bliss doth ne'er expire—  
 Where neither time, nor moth, nor rust destroys,  
 Nor bitter poisonous dregs life's sweetest cup alloys ?

I thank thee, Author of this hallowed scene,  
 That Thou has decked me in an earthly mould,  
 To live and suffer with the sons of men  
 A few brief years, then pass to realms unknown,  
 Where Thy superior wisdom shall unfold  
 With splendor that doth human thought excel ;  
 And though I may not Thy *design* behold,  
 In lodging me in this terrestrial cell,  
 Still will I trust in Thee, and rising doubts dispel.

The following item appeared in the *News Letter* of September 11, 1861 :

“In the present issue we publish the last of a series of poetic effusions ‘By a Minor,’ as the author has recently outgrown his minority, and will publish his future contributions over the signature of J. K. G.”

His first contribution under his new signature, was on the 23d of October, 1861. It will be remembered that the rebel steamer, *Jeff Davis*, was lost at sea, and this occurrence called out the following appropriate stanzas :

## WRECK OF THE JEFF. DAVIS

The dauntless steamer swept the tranquil deep,  
 And deemed her fame uplifted to the skies ;  
 For winds had lulled the waves to calmest sleep,  
 And conscious Nature, rapt in vague surmise,  
 Beheld false traitors spurn her precepts wise.  
 And is it thus, O righteous Heav'n ! that they  
 Who grossly trample Friendship's holiest ties,  
 Receive thy gracious smile's approving ray  
 To gild their path to shame, and shield them from dismay ?

But hark ! with frightful swell the billows rise,  
 And spread a direful consternation round ;  
 The freighted ship heeds not men's feeble cries,  
 But, plunging o'er the waves with desp'rate bound,  
 Reels—falls—and sinks amid the deaf'ning sound !  
 The wretched thieves their boasted prize disdain,  
 And dream no more of conquest, laurel-crown'd ;  
 Some reach the shore, some sink beneath the main,  
 While Nature, thrilled with joy, thus swells th' exulting strain.

“ Sound the loud anthem, O Land of the Free !  
 For the proud boast of tyrants lies whelmed in the sea.  
 Who *now* shall dare question the justice of Heaven,  
 And tarnish with doubts her immutable laws ?  
 For awhile tho' Vice triumphs, ere long it is riven,  
 And expires in the web its own treachery draws.  
 Exult then in triumph, and raise the glad song  
 To Him who has sundered the power of the strong.

“ Awaken, fair Freedom's memorial band !  
 And know thy proud heritage ever shall stand.  
 For as souls are bedimmed by the clay that encumbers,  
 But flash forth to view from the door of the tomb ;  
 So Liberty's fire never dies, but oft slumbers,  
 To awake and the hour's darkest peril relume.  
 Then swell the loud anthem in praise to thy Maker,  
 Thy country is His, and He ne'er will forsake her.

“ Arouse, ye invincible sons of the brave !  
 Assert the proud honor your forefathers gave :

And your sires who repose 'neath the clods of the valley,  
 Shall hear the sad tale of your national blight,  
 And straight in the van of your legions will sally,  
 And marshal to victory, Truth and the Right ;  
 Then on to the conflict, ye sons of the brave !  
 And preserve the rich blessings your sires died to save."

J. K. G.

The doctrine that the spirits of our departed friends take cognizance of what is transpiring on earth, has been investigated by many men of sound minds of late years. The Bible is quite plain on this topic, and those who have examined the subject candidly and without prejudice, believe that the spirits of the dead have knowledge of what is transpiring on earth. The following, as well as some other poems by Mr. Gibbons, shows that this subject had not escaped his notice. It was first published Dec. 25, 1861 :

#### ANGEL VISITANTS.

When the day has taken its mystical flight  
 To distant realms unknown,  
 And the mournfully-pensive, mysterious night  
 Re-ascends her sable throne,  
 And her vassal, Sleep, that magician wild,  
 Whose sway extends o'er all,  
 Conjures to the view of the fondly beguiled  
 Their destiny's rise or fall :

Then the kindred spirits of by-gone days—  
 New-robed in seraphic attire,  
 And illumed by the sweetly-endearing rays  
 That innocence only can wear—  
 Descend on their missions of mercy benign  
 From Heaven's enchanted bound,  
 To the halls where their long-severed kindred recline,  
 Which their presence makes holy ground.

First, the mother that watched o'er my childhood days  
 With a seraph's tender care,  
 And taught me in treading life's thorny maze  
 To avoid temptation's snare ;



And still true to her trust as in days of yore,  
 While my longing spirit thrills  
 To join her again on the heavenly shore,  
 Thus her message of love instills :

“ Still yearns my son in the spirit world  
 To rejoin his kindred band,  
 And revel in glory our Maker unfurled—  
 The chief work of His master hand ?  
 Await, then, His time ; and a few brief years  
 Will summon you home to rest,  
 Where Virtue and Happiness ever endears  
 Our glorified land of the blest !

“ Nor murmur that life’s fairest day is o’ercast  
 With sombre clouds of care—  
 That misery’s poignant and pitiless blast  
 O’erwhelms the crushed soul in despair ;  
 For the stormy ills that enshroud life’s day  
 With a dark, sepulchral gloom,  
 Refine and temper its cumbrous clay  
 For the world beyond the tomb.”

Then follow in concert the household train  
 With their lessons of truth sublime,  
 Which sink in my soul, and ever remain  
 To guide it through earth’s dark clime ;  
 For as Heaven’s most distant stars may cease,  
 And their light thro’ long years still gleam ;  
 So the precepts thus taught, tho’ their authors surcease,  
 Through memory’s portal shall stream.

J. K. G.

Up to the winter of 1862, Mr. Gibbons, though a model of goodness and morality, as far as human judgment could decide, had not met with that change of mind which can only be explained by those who have realized it. The Scriptures declare it a mystery ; and our Great Teacher said : “ The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth : so is every one that is born of the Spirit.” He attended public worship on the Sabbath at the Second Congregational Church in Westfield. This church was then un-

der the pastoral care of Rev. J. S. Bingham, who was one of the few who believe that it is possible for every religious society to enjoy a constant revival. For this he labored, and, during a ministry of about six years in Westfield, was wonderfully blessed. Mr. Gibbons was one of his converts. In March, 1862, he wrote the following lines, which seem to be a transcript of his feelings, after having experienced the joys of the "new birth :"

#### A SIMILE.

With what a soul-reviving power,  
 Fair Spring in gorgeous robes arrayed,  
 Descends to dress her vernal bower  
 With flowers that deck each rural glade.  
 From long confinement Nature springs,  
 Beneath the bonds of winter riven,  
 And wafts on adoration's wings  
 Rich wreathes of incense up to heaven.

So when the light of heaven pervades  
 The soul that long in darkness dwelt,  
 And every grosser feeling fades  
 Before the throne at which it knelt—  
 With joy the new-born spirit glows  
 To see the power of darkness riven,  
 And finds its "inner life" bestows  
 The bliss which makes this earth a heaven.

The views of Mr. Gibbons in relation to the war, were comprehensive, and showed that his mind had dwelt upon the subject. We give his ideas of the "Crisis," as published in the *News Letter* of May 7, 1862, as follows :

#### THE PRESENT CRISIS.

"Among the multifarious conjectures which the present rebellion awakens in every reflecting mind, by far the most important one, we imagine, may be expressed in the following brief interrogatory, 'Can a Free Government exist?' In other words, have we, as a nation, arrived at that standard of moral and intellectual excellence which will enable

us to govern ourselves, or must we acknowledge our inefficiency in this respect, and submit the reins of government to the hands of despotic rulers? Upon the solution of this question suspends the destiny not only of our own nation, but of the whole civilized world. For if our great and glorious nation is doomed to the utter ruin which would inevitably follow the success of this treasonous rebellion, what foreign nation would henceforth dare to hazard the experiment of a free government for fear of a like result?

“All who are conversant with our own history must be conscious of the fact that England sneered at our theory of a republican form of government; and that France enabled us to acquire and support it, not from any real sympathy for the cause, but from purely selfish motives resulting from her inveterate hatred to England and jealousy of its superior naval power; and both of these nations, it is highly probable, anticipated our downfall at no very distant period; and should their prophecy prove well founded, and the success of this gigantic and unholy rebellion plunge us into irretrievable ruin—

“‘How will posterity the deed proclaim!

Will not our own and fellow-nations sneer,

While Scorn her finger points through many a coming year?”

“But we are persuaded, however, that better things are in store for us. England and France *dare* not interfere in behalf of the Southern Confederacy for fear of a rebellion by their own subjects; while the battle-fields of Donelson, Pea Ridge, Shiloh and New Orleans—to which future generations will proudly advert as the foot-prints of a mighty nation struggling for human freedom—have demonstrated the exhaustless resources of the Government, the daring intrepidity of our soldiers, the invincibility of a just and righteous cause, and, above all, the strong and overruling hand of Providence bearing and directing us on to future happiness and prosperity. Secessionism, determined to per-

ish in the Red Sea of a just retribution rather than forego its miserable traffic in human chattels, is already tottering on the very brink of destruction, and soon to take its final plunge into utter nothingness."

On the 26th of April, 1862, New Orleans, thought to be impregnable by the rebels, fell before the prowess of the Union forces, led by Porter, Farragut and Butler. This was a fearful blow to the then waning fortunes of the leaders of the "Great Rebellion," and a fine theme for our poet. Under the inspiration which the fall of this city furnished, he wrote the following poem, which was published May 28, 1862 :

#### FALL OF NEW ORLEANS.

In that far off Southern region  
 Where the woes of slaves are legion,  
 Where the mighty Mississippi pays its tribute to the main—  
     Calmly sleeps the Crescent City,  
     Guarded by her fierce banditti,  
 While the evening wide extends her heavenly pensive reign—  
     Starts in fright—then sleeps again.

Ah ! for years the bitter wailing  
 Of these slaves, their griefs detailing,  
 Rose from thence just heaven assailing with its plaint for freedom dear ;  
     But their masters' hearts were rigid—  
     Moral feelings had grown frigid,  
 Blighted by that institution which doth generous feelings sear,  
 And they still resolved to scourge them bathed in many a scalding tear,  
     On these terms—if not too dear.

Moments skip in dulcet measures,  
 Lulling " Ocean's Queen " in pleasures,  
 Fleeting pleasures often broken by vague sounds that zephyr bore ;  
     Still in haughty mood she ponders,  
     While her buoyant fancy wanders  
 O'er the shivered wreck of Freedom drifting down Time's sullen shore,  
 Till her Sibylline predictions which she raved and gloated o'er,  
     Echo in this strain did pour—

" Wealth is mine and power forever ;  
 My defences none can sever,

Though on them with vain endeavor all the banded North should pour.  
 Freedom 'neath my hand is quailing,  
 And my raptured sight is hailing,  
 At a fast-approaching epoch, Slavery's triumph on this shore."  
 But these baseless, vain delusions which her teeming fancy bore  
 Vanished soon to cheer no more.

Morning now with purple pinions  
 Flitting o'er night's dark dominions,  
 Ushers in a scene terrific, ghastly as the Stygian shore ;  
 For a fleet, destruction-bearing,  
 Her confines now fastly nearing,  
 Led by Porter, Farragut and Butler, famed in years before—  
 In a well-directed torrent, deathful, fiery missiles pour,  
 And she quailed beneath its roar.

Finding combat worse than needless,  
 And of former boasting heedless,  
 Low she sinks in tame submission that ne'er bowed to right before ;  
 And her boasted consort, Cotton,  
 (Long since buried and forgotten)  
 For a final expiation for his guilty reign of yore,  
 Pampered by an institution which Archangels e'en deplore—  
 Winds to heaven, an offering bore.

But a fearful retribution  
 Frowning o'er this institution,  
 Threats to overwhelm its perpetrators in a flood of human gore ;  
 And this great secession craven,  
 Whose destruction is engraven  
 On the hearts and swords of those who Freedom's cause restore,  
 Whose brief days e'en *now* are numbered as Belshazzar's were of yore—  
 Soon shall sink to rise no more.

Heavenly Father ! mercy-loving,  
 And in righteousness reproofing,  
 Thou, who reared fair Freedom's structure on this heaven exalted  
 May Thy strong, right arm protect us, [shore ;  
 And Thy light divine direct us  
 How in Wisdom's narrow pathway through the climes of peace to soar,  
 And our trampled, sable brethren to their native rights restore—  
 Thus to praise Thee evermore ! J. K. G.

Mr. Gibbons, though usually grave and somewhat taciturn, was not wholly devoid of a relish for the gay and

mirthful. But his mirth never had a tendency towards vulgarity, and his wit was of an elevated character, the tendency of which was to refine, and not debase. The following, introduction and all, from his pen, shows that he was not wanting in true wit. Published June 4, 1862 :

### THE UPS AND DOWNS OF LIFE.

MR. EDITOR :—The following lines which have been ascribed to the pen of Saxe—though some critics have had the incredulity to question their authenticity—are sent you for insertion in the *News Letter*, if you think them worthy. And whether or not Saxe originally penned them—which is indeed a very difficult question to determine—is a subject of minor importance ; since the merit of all literary productions depends upon their own intrinsic worth, and not, as some suppose, upon their authorship.

J. K. G.

The morn, adorned in her gorgeous hue,  
Dewed the earth from her life cheering cup ;  
And the sun first greeted the transient dew,  
And then told it to “dry up :”

When a man, in his own conceit grown wise,  
Walked forth the scene to review,  
And instruct his lad in the mysteries  
Of his sage experience true.

“Thou art little versed, my lad,” said he,  
“In the ups and downs of life ;  
Then listen while I relate to thee,  
A lesson with wonder rife.

“On most, if not all, who inhabit this ball,  
Does Fortune both smile and frown—  
First raises the hopes of her credulous dupes,  
And then hurls them roughly down.

“Even thus for long years, steeped in misery’s tears,  
Spurned down by her harshest decree,  
Did I plod my rough way till my locks had grown gray,  
Through a world void of comfort for me.

“But wondrous to tell ! a change now befel,  
Through Fortune’s reversed decree ;  
For one day I was run for a constable,  
But the next, *one run for me.*

“ At last did Fortune on me gleam,  
 And 't was my chance to win ;  
 For strange to you though the fact may seem,  
 The *last run I got in.*”

All true patriots desire the melioration of the human race, and the advancement of intelligence and virtue among the people of all nations. Mr. Gibbons was not only a true patriot, but a philanthropist ; and loved all mankind, as well as his country. This innate sentiment of his mind led him to hate oppression, in all its varied forms, and especially slavery, as it existed in our country. He saw the justness of the cause in which John Brown was engaged, however rash and ill-advised the means he employed to carry it out, and in July, 1862, wrote the following introduction to the John Brown song :

The following spirited lyric which originally appeared in the *Kansas Herald*, is universally acknowledged to be one of the most remarkable productions of the age ; and the enthusiasm which it awakened in the Union Army has been unbounded. It is, indeed, to the loyal Americans of the present day what the “ Marseilles Hymn ” was to the French patriots, and “ Bruce’s Address ” to the Scots ; and we venture to affirm that, in the true essence of lyric poetry it is no whit inferior to either of these meritorious productions, notwithstanding the quaint *homeliness* which everywhere pervades it, and, which, if duly appreciated, will be admitted to form one of its most enduring characteristics ; as it contributes, in no small degree, towards giving it ~~that~~ indescribable *something*, which the literary world has always been content to denominate the highest effort of true genius without being able to point out the primary elements of which it is composed :

Old John Brown’s body lies a-mouldering in the grave,  
 While the bondmen all are weeping whom he ventured for to save ;  
 But though he lost his life a-fighting for the slave,

His soul is marching on,  
 Glory, glory, Hallelujah !  
 Glory, glory, Hallelujah !  
 Glory, glory, Hallelujah !  
 His soul is marching on.

John Brown was an hero undaunted, true and brave,  
 And Kansas knew his valor when he fought her rights to save ;  
 And now, though the grass grows green above his grave,  
     His soul is marching on.

He captured Harper's Ferry with his nineteen men so few,  
 And frightened Old Virginia till she trembled through and through ;  
 They hung him for a traitor—themselves a traitor crew,  
     But his soul is marching on.

John Brown was John the Baptist of the Christ we are to see ;  
 Christ, who of the bondmen shall the Liberator be ;  
 And soon through all the South the slaves shall all be free,  
     For his soul goes marching on.

John Brown he was a soldier—a soldier of the Lord ;  
 John Brown he was a martyr—a martyr to the Word ;  
 And he made the gallows holy when he perished by the cord,  
     For his soul goes marching on.

The battle that John Brown begun, he looks from heaven to view,  
 On the army of the Union with its flag, red, white and blue ;  
*And the angels shall sing hymns o'er the deeds we mean to do,*  
     *As we go marching on !*

Ye soldiers of Jesus, then strike it while you may,  
 The death-blow of Oppression in a better time and way,  
 For the dawn of Old John Brown is a-brightening into day,  
     And his soul is marching on,  
     Glory, glory, Hallelujah !  
     Glory, glory, Hallelujah !  
     Glory, glory, Hallelujah !  
     His soul is marching on.

The love of liberty and a republican form of government, was never more nobly illustrated in the history of the world, than by the eagerness and willingness with which the young men of the free States volunteered to fight for the maintenance of the Government of the United States from its threatened overthrow by armed traitors. The sons of the wealthy, brought up in refined society, those of clergymen, presidents of colleges, and all kinds of professional men, as well as the sons of farmers and mechanics, who might be at school or



laboring with their hands, alike offered themselves, and were eager to join the Union army. From the beginning of the war, Joseph K. Gibbons had a desire to enlist; but before he had arrived at his majority, his father objected to his joining the army, and that ended the matter for that time. When, however, he had arrived at lawful age, he thought his duty to his country was above everything else. He loved his father and his brothers, but his attachment to the Government that had protected him rose above that selfishness which bestows its love upon a few individuals, to the neglect of mankind.

Soon after the seven days' battles before Richmond, which ended in the repulse of the Union forces on the 4th of July, 1862, the soul of the nation was depressed. On the 1st of July, 1862, President Lincoln issued a call for 300,000 more troops. It was in response to this call that the 34th Massachusetts regiment was raised in the western part of the State. Company G of this regiment was raised in Westfield, and a number of young men, from the most influential and reputable families in the place, joined it. Mr. Gibbons seemed to feel as if a *necessity* was laid upon him to join the army, and day and night his mind dwelt upon the subject. He went from Westfield to Granville, to consult with his father relative to enlisting, and after a long talk about the hardships and privations of a soldier, and his naturally feeble constitution, it was found that arguments would avail nothing, and the father said: "Joseph, go, my son; but I shall never see you again in this world, after you have entered the army." He returned to Westfield, went immediately to the selectmens' office and recorded his name as a volunteer; and the gloom that had rested on his face for several days vanished, and it was lifted up with a cheerful smile of hope, which the withering hand of time can never efface from our memory. He was full of life and animation, and immediately set about making preparations to go with his regiment to Camp Wool, at Worcester. His last work

at the *News Letter* office, was to put in type the following acrostic :

## A C R O S T I C .

Since thy loved spirit left its native skies  
And sought a dwelling in this world below,  
Reluming with its heavenly-seeming guise  
All kindred hearts with pure affection's glow,  
How rare have been the joys thy charms on all bestow !

Now circling years have winged their mystic flight,  
And ushered in thy life's third lustrum fair—  
Oh ! may'st thou long illumine Friendship's sight ;  
May guardian angels holy converse share,  
In sweet communion with thy soul, to shield thee from all care !

But may thy days in joyous currents flow,  
Unruffled by the stormy cares of time ;  
Each passing hour diffuse a roseate glow  
Like richest incense o'er thy form sublime ;  
Long may'st thou thus remain the grace and glory of our clime.

J. K. G.

After having been in camp a short time, he wrote as follows : “ I like it, thus far, as well as I expected. Twenty men of our company were mustered into service on Saturday afternoon. We had no religious service here on Sunday, on account of the rain.”

The regiment left Camp Wool August 12, 1862, by way of Norwich, Ct., for its destination near Washington city. On the 28th of August, 1862, Mr. Gibbons wrote to us as follows :

“ Our regiment arrived at Washington on the 17th of August, and marched to Camp Casey, on Arlington Heights, the next day, where we remained until the Friday following. We then marched to Alexandria, and camped out till the next Sunday, when we removed to our present encampment. Our company is in excellent spirits, and would evidently like nothing better than an opportunity to show the rebels the full extent of their power and discipline.

“ Before enlisting, I had often read of the vast influence

which the famous 'John Brown song' had exerted in our army, and supposed, naturally enough, that the accounts of it were, at least, highly colored, but I have arrived at the conclusion that not one half has yet been told. One truly feels that his "soul is marching on," and can never be stayed until the last vestige of slavery shall be annihilated."

Again, under date of Camp Worcester, Va., Sept. 9, 1862, he wrote the following, which breathes the spirit of true patriotism :

"I acknowledge the receipt of several back numbers of the *News Letter*, whose contents were devoured by our company with a rapacity that would seem incredible to one who is not inured to the scarcity of literary food which a life in camp necessarily brings.

"Our regiment has not yet been called into active service, but still remains under marching orders. One company of our regiment is marched, daily, to Alexandria, to quell riots and to gather up straggling soldiers. We frequently pass the building rendered sacred to every loyal heart by the blood of the martyr Ellsworth, and hereafter to be blazoned by that divine effulgence which coming generations will delight to throw around this noble relic of American patriotism. And none, it seems to me, who are possessed of a single spark of humanity, can contemplate the untimely fate of young Ellsworth without feeling that he, too, is ready to make a similar sacrifice, if his country requires it of him.

"Many persons are disheartened at the late sudden overturn in our national affairs, caused by the late reckless raid of Jackson towards the Capital ; but I have no share in this feeling, and incline to the opinion that it is the enemy's condition that is desperate instead of ours, and that this very desperation forced them into an untimely raid which will ultimately prove their ruin, and bring the present fearful contest to a happy and peaceful termination.

"Our company enjoy tolerable health. One-fourth of the

men, perhaps, are unfit for duty; but none, I believe, are dangerously sick. A young man, brother to the chaplain of our regiment, died last night of dysentery.

"I have often heard of instances of soldiers being poisoned, but place no reliance in these reports. I think that if the soldiers are permitted to live until poisoned by the people living in these parts, their days will not be shortened. For my own part, I have never hesitated to purchase of the inhabitants of any place through which I have passed, and have never been injured by so doing.

"The soldier's life is much as I expected to find it. I have never regretted that I enlisted, and think I never shall, be the result what it may."

A little after this he wrote:

"About one-fourth of our company are off from duty on account of ill-health. The regiment is now in camp near Fort Lyon, situated within half a mile of Camp Worcester."

On the 22d of Sept., 1862, President Lincoln issued his Emancipation Proclamation, giving freedom to slaves, in States and parts of States, on and after January 1, 1863. This proclamation called out Mr. Gibbons' poetical talent, and, under date of Camp Lyon, Va, Oct. 7, 1862, he wrote the following:

#### LINCOLN'S EMANCIPATION PROCLAMATION.

"Behold, I will send my messenger, and he shall prepare the way before me."  
MALACHI iii. 1.

Uttered by Jehovah's sanction, through His Prophet's sacred pages,  
Which proclaimed the happy advent of the righteous reign of peace,  
Was this soul-inspiring promise, which again these latter ages,  
In their mystic course have reproduced to bid our trials cease.  
For our Nation's great redemption this eventful day presages,  
Which has seen our servile bondmen to the heights of freedom reared  
By our Nation's wise Preserver, who our toil and grief assuages,  
With the knowledge that foul Treason's stain is from our country  
cleared.

Glorious message ! sent from Heaven for the healing of the nations !  
 Joyous harbinger of Freedom's peaceful, pure, unsullied reign !  
 Whose great framer shall inherit every hero's heart's libations  
 And a name that world-wide Washington might emulate in vain ;  
 For these words of wondrous import, though but few and plainly spoken,  
 Having once been sent adrift, are doomed forever to expand ;  
 Till the writhing chains of bondage fall beneath their mystic token,  
 And the Nation's future glory is with Freedom's rainbow spanned.

Father Abraham ! honored parent of a Heaven-protected Nation !  
 Who, unaided, dared withstand the shock of Treason's direful brood,  
 Till thy glowing spirit kindled into wildest adoration,  
 All the kindred hearts of Freedom with like fortitude imbued !  
 Words can never frame a tribute equal to thy deed's high merit,  
 And we shrink beneath the effort all unable to resume ;  
 But our children's childrens' praises shall extol thy hallowed spirit,  
 While they deck, with rural chaplets rare, thy ever-honored tomb.

J. K. G.

CAMP LYON, VIRGINIA, *October 7, 1862.*

## V I C T O R Y .

“ So close earth's arms around the true and brave,  
 Who follow duty but to find a grave.”

Many would prefer that their hero, if he must die, should fall on the field of battle, and should be publicly heralded to the world in the long list of honored braves whose lives have bought a victory. Yet the writer of this sketch thinks differently. It is well that an opportunity should be given, once in a while, to show the patient martyrdom of those who have lost their lives for the great cause, through lingering disease. Theirs is a glorious record. With enfeebled bodies, they yet offered themselves gladly for the service of their country. With weary feet they marched, looking aloft to God and the flag they loved for strength. With aching limbs they did not shun the exposure and danger of the picket-watch, or the irksome duties of camp. Theirs was a quiet, steady patriotism. It was no fire to flash out sud-

denly, and then perish as soon. Their strong souls quickened their weak bodies ; and, while they had power to stand, they sought no rest. When at last they were compelled to keep their tents, they yet hoped against hope. In spite of all discomforts, of insufficient attendance, of careless or improper medical treatment, they lingered near the sound of battles in which they yearned in vain to join. Then, when at last the heart gave up, and longed eagerly for home, it was too late. Rough hands of rough soldier-nurses closed the eyes of a comrade stricken by disease, but fallen with his face to the foe.

It was pitiable in the days that preceded the admirable labors of our Christian and Sanitary Commissions to visit our ordinary hospitals. There was a lack of everything that looked, or tasted, or felt like home. Wrapped in their blankets, the soldiers lay on the ground, or on the floor, or, perhaps, in cots, supplied with rations little, if any, superior to the fare of their robust comrades. Yet they made no complaint, but calmly looked death in the face, as day by day he came nearer. Ah ! it required even more heroism for this than to meet him in the maddening tumult of battle, when armed with the inspiring presence of ten thousand comrades ! Let a grateful country remember this when she writes of her heroes.

About the middle or latter part of October, the disease which had threatened Mr. Gibbons fastened itself upon him in such a way as absolutely to prevent his return to active duty. Yet the will to do was as strong as ever, and his only desire seemed to be that he might resume his place in his regiment. His daily record shows how earnestly he kept this in view, while here and there it betrays the fact that sometimes he doubted whether he should ever be better. Most touchingly to those who knew and loved him best, will this fact be presented in the verses which he wrote on the 25th of this month. They foreshadow his own fate, but rise grandly above any thought of despondency. They have

the ring of the death-song of the Indian warrior, chanted in the presence of his foe :

### THE SOLDIER'S GRAVE.

Underneath a hillock fair,  
Where the ever-weeping willow  
Chants a weird and dirge-like air,  
O'er the streamlet's rippling billow,  
Freedom's martyr, freed from care,  
Slumbers on his lonely pillow.

Shrine, nor pillar's honored mound,  
Decks the Hero's silent dwelling,  
Deeds of valor to unfold,  
Admiration's thought excelling;  
And his praises manifold  
From his bitter foes compelling.

Human fabrics such as these,  
Time's destroying sway soon crumbles;  
Whose fell power, by Heaven's decrees,  
Mightiest monarchies oft humbles,  
And earth's proudest pageantries  
From their lofty stations tumbles.

But a more enduring praise  
Thy brave actions shall inherit;  
Which the hearts of men shall raise  
O'er thy deeds' exalted merit,  
Till eternal glory's rays  
Consecrate thy hallowed spirit.

There he sleeps, from trouble free,  
Life's dark strife in peace forsaking,  
Till the final reveille  
Of our new creation's waking,  
Calls him with the just to be,  
Heavenly joys for aye partaking.

J. K. G.

At this time he found leisure to finish Spencer's Fairy Queen, and to write an admirable and just criticism upon it, giving Spenser the position of honor he should always hold among the pioneers of our English literature.

Yet the future is not forgotten. For on the 27th, the following entry occurs :

"Pondered over the sublime strains of Isaiah, the beautiful and lofty diction of David, the elegant and pathetic style of Jeremiah, and the condensed and comprehensive wisdom of Solomon."

Again, on November 8th, he writes :

"Read copious extracts from Spenser and the Bible. The latter work forms my library here, and one which I would not exchange for any that Christendom affords."

There was light about the dying soldier at every step through the valley of shadows. The winter winds might beat upon his canvas roof. Home and its comforts might be strangers to him. There might be few or none who would speak of holy things in his presence. But there was light within that made all serene there, and that shone out through the weary veil of his flesh to guide his steps in peace to God.

None but a quiet heart, filled with love to God and at peace with man, could have indited the following exquisite paraphrase of the 128th Psalm, written at this time. It is his master-piece ; none the less admirable because, though composed in the midst of camp, and under the natural depression of a painful and incurable malady, it breathes throughout a holy spirit of calm. Such voices from the scene of strife are not often heard, and it is well to pause and remember them :



## PARAPHRASE ON THE 128TH PSALM.

How blest the man that fears the Lord,  
And walks in virtue's hallowed ways ;  
With plenty are his garner's stored,  
And bliss supreme shall crown his days.

His wife shall flourish as the vine  
That yearly swells his fruitful store ;  
And round his pleasant arbors twine  
To cheer his heart with beauty's lore.

His children at his side shall spring,  
And cheer his toil from morn till even,  
Like olive plants that sweetly wing  
Their grateful tribute up to Heaven.

Thus blessed every man shall be  
That loves and fear the Lord aright ;  
And he shall Zion's glory see  
In visions of serene delight.

So shall his days with peaceful flow,  
Adown Time's rapid stream descend,  
Till children's children's hands bestow  
The rites that mark Life's journey's end.

This was Mr. Gibbons' last poem. Slowly and quietly from henceforth he filled out and perfected the poem of his life—a true life well spent.

Winter soon began to herald it coming, through the cold winds and dreary rains of November. The canvas walls, board floor, and blankets of the invalid, gave little protection against its attacks. But with brave heart he yet hopes, though writing daily on the pages that were not to be seen until after death, "Getting no better." On November 23d is written: "Cold and windy. Remained stupidly in tent from morning till night, being too unwell either to read or write, which has been the case for some days past."

Again, both on November 28th and 29th, he writes : " I grow weaker every day ;" and December 1st, prefixes it by the emphatic statement, " Unquestionably !" What can the writer's words add to the simple, yet strong record : " Day after day rolls gloomily by, and nothing breaks in to relieve its dull and tedious monotony."

A ray of light breaks in for a moment in the early part of December, but only to vanish speedily. On the fourth of that month he was told by the doctor that he should be sent North soon, and visions of home must have lightened his sad heart. On the sixth he was transferred from his own, to the hospital quarters, where he could receive better attention ; but the change could only soothe his last few hours.

We come now to the last entry in this faithful private record of a soldier's experience. On the 8th of December, his trembling hand has written : " Still gaining a little, I trust, but long to be getting North, even though it should prove my death-journey ; for I am fully satisfied that I should live here but a short time."

So, to every dying pilgrim, wherever on the broad earth his feet may have carried him, comes the eager desire to see his home once more before his eyes are closed in death. Often it is denied, and this cross is added to the sorrows that are purifying the soul. Only in visions of the night, only in dreams of the day, come the faces of those never to be seen again on earth ; and the voices of those who directed childhood's timid steps seem to speak once again. The old home, the well-remembered hills that encircle it, the paths that once echoed daily to the prompt tread of feet that are too feeble now to trust their own strength, the forms of playmates grown to manhood but all unforgotten yet, are eloquent pleaders ; and who that is in enjoyment of the full strength of manhood can tell how bitter was the

anguish with which the poor, aching heart saw this promised comfort slowly passing from its grasp?

Soon after Mr. Gibbons ceased writing further in his diary, he obtained his promised discharge from the army, and with it (but too late!) the permission to return home. Hope sprang up into strength for a moment, and the feeble body waited "for a day or two" to grow stronger, but it was only waiting for the silent, sure step of death. He shall only dream, now, as the first flakes of snow fall languidly on the plains of Virginia, of the great white seas drifted between the hills of his home in western Massachusetts, ploughed everywhere by the merry sleighers. He shall only dream in future, as the cold wind pierces his thin shelter, of the sparkling fires at home that defied the peltings and howlings of the foes without, and whose gleams suggested merry-makings and happiness in the Christmas time, and the New Year to come. Perhaps it were better so—who can tell? His Christmas feast was to be eaten with his Lord; and the New Year on which he entered was to bring him no sickness, or sorrow, or death, nor even a tear. Without end of days, and without limit of happiness, the victorious soldier was to enter into the rest provided by his victorious Captain. "Well done!" "Well done!"

A letter from a comrade written Dec. 26th, gives an account of the close of Mr. Gibbons' life. He fell asleep, quietly and peacefully, at noon of Dec. 18th; so quietly that no one dreamed his end was thus near, until he was gone. His comrade wrote: "His life while in the army has been that of a Christian," and, therefore, for him death had no terrors. For him the last step of all was from death unto life.

He had grown exceedingly weak. His brother soldier leaned over him a few minutes before his death, and asked him a question, receiving an unintelligible reply. He repeated the question, and this time the answer came: "I'm going home to-morrow." That to-morrow was already at

hand, and the echoes of his friend's feet had scarcely died away, before he had indeed gone home. He did not speak again, but doubtless the unseen messengers of God were speaking to him comfortable words concerning that distant to-morrow for which we live and labor, that was now spread in awful nearness before him. Voices from that Home, voices that were sweet even on earth before Death made them immortal; voices of those dear friends of the dying man who had been called before him, mingled in the song of Moses and the Lamb that was already swelling on his ear. He heard the "well done" from the Captain of his Salvation, and at that word all the disappointments of earth faded away. For where man saw a life lost, cut down in the budding promise of its youth, before it had achieved any great deed, God took it up, rounded, orbéd, and complete. When He maketh up His jewels, such lives will be found among His treasures.

Thus, at the early age of twenty-two, Joseph Kent Gibbons, patriot and poet, passed away from earth. The simple story of his life and the verses he has left behind him, are his best epitaph. Nor can any hero of this war whether he carry the musket or lead an army, have a prouder record than his—that *he did his duty*.

He sleeps quietly at his childhood's home in the village church-yard; yet, not he, but only the feeble frame that fettered a strong soul. He lives still in many a heart and home, and the works of his life survive him. And thus it came to pass, that some loving hearts gathered these memorials, and shaped them into the semblance of his beautiful life. Being dead they hoped he yet might speak.

As bread upon the waters, this little book is sent out to do its work. It may teach some hesitating heart, or make some timid soul to become of giant strength, by its record of a life of duty well performed. God speed it on its mission!

The death of Mr. Gibbons was sudden and unexpected.

Even the surgeon who attended him was not aware that he was so near the portals of another world. The following account of his last hours was given by Lieutenant Jere Horton, of Company G, 34th Massachusetts regiment :

“His health had been poor for some time, but with great courage and remarkable fortitude, he bore up under fatiguing drills and marches, and battled with colds and weaknesses. It was his aim to run clear of the ‘doctor’s list,’ looking upon such a state of things as the ‘forlorn hope.’ His strong will gave out at last, and the ‘forlorn hope,’ or last struggle for life, must be resorted to, and he went to the camp hospital. Here he received the best care that camp life gives. He had not been there but a few days, when the surgeon called upon us for his discharge papers, which I immediately made out and delivered to him. It was not more than three days after this that, finding he was failing, we sent word to his father to come and take him home, as he would not be able to go alone. We mailed the letter on the morning of Dec. 18, 1862, and at noon, very unexpectedly, he died. It was twelve o’clock that the steward passed around, and asked him what he would have for dinner. He replied that ‘he would take a little chicken and toast. The steward stepped out to get it for him, and when he returned Gibbons was gasping for his last breath !”

His body was embalmed and brought to Granville for burial. His funeral was attended at the Baptist church in that place, on Monday, January 12, 1863. The sermon was preached by Rev. Joel S. Bingham, of Westfield, Mass., who was his spiritual father. His text was : “He being dead, yet speaketh.” The discourse was very impressive, and well adapted to the occasion. The church was crowded with the relatives and friends of the deceased, who came to pay their last tribute of respect to the memory of him who willingly offered his services to his country, and died a martyr to the cause of human liberty.

Mr. Gibbons, during his sojourn in Westfield, formed a friendship with Mr. H. T. Levi, a man of high literary taste and refinement. They spent many happy hours together, and their minds were in unison when conversing on the varied merits of the great authors of the past. Mr. Levi had a well-selected library, to which his young friend had access. These friends on earth are both in the "spirit world." It seems appropriate to end this little work with the following notice of the death of "The Poet Soldier," by H. T. Levi:

#### THE SOLDIER GRAVE.

" 'Neath a gentle hillock fair,  
Where the ever-weeping willow  
Chants a weird and dirge-like air,  
O'er the streamlet's rippling billow,  
Freedom's martyr, freed from care,  
Slumbers on his lonely pillow."

We extract the above stanza from a beautiful poetic effusion, written at Camp Lyon, Va., under date of Oct. 25, 1862, by Joseph K. Gibbons, then a member of Company G, 34th regiment Massachusetts volunteers. Since then our young friend has passed through severe and protracted suffering by sickness, and, finally, like the weary and way-worn traveler after a toilsome journey, has laid him down to rest. The hoarse thundering of contending armies, the fearful clash of arms and furious tread of the mighty hosts which go forth to battle, disturb him not.

"After life's fitful fever, he sleeps well."

The martyrs to the cause of liberty are not few, and among the names which will ever be held sacred and in affectionate remembrance, will be that of Joseph K. Gibbons. The golden links of that mysterious chain which serves to unite our common humanity in one universal bond of brotherhood, are not severed by death, but reach to

and within the veil which divides the known from the unknown world, uniting us still ; keeping sacred and most holy within the hidden mystic cell of memory's casket, the endearing names of the "loved and lost," until we, too, are called away, and shall have joined them in that "far-off land," where sorrow and separation shall be known no more.

The deceased was an intimate and tried friend of the writer of this article, and, possibly, no one knew him better or loved him more.

Mr. Gibbons possessed a fine and well-cultivated intellect ; naturally of a desponding and reflective temperament, yet not gloomy ; truthful and trustworthy in all things ; sincere in his attachments ; devoted to his country and his God :

"The hand of the reaper  
 Takes the ears that are hoary,  
 But the voice of the weeper  
 Wails manhood in glory :  
 The autumn winds rushing,  
 Waft the leaves that are searest,  
 But our flower was in flushing  
 When blighting was nearest.

\* \* \* \* \*

Like the dew on the mountain,  
 Like the foam on the river,  
 Like the bubble on the fountain,  
 Thou art gone, and forever !"

Yes, he has gone ! but has left in his brief and useful life an example of Christian fortitude and pious resignation, such as only those leave who are the chosen ones of God, and of whom it is said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." His remains have been buried in the church-yard of his native town,

where, as expressed in the significant language of his own beautiful lines :

“ He'll sleep from trouble free,  
Life's dark strife in peace forsaking,  
Till the final reveille  
Of our new creation's waking,  
Summons with the just to be,  
Heavenly joys for age partaking.”



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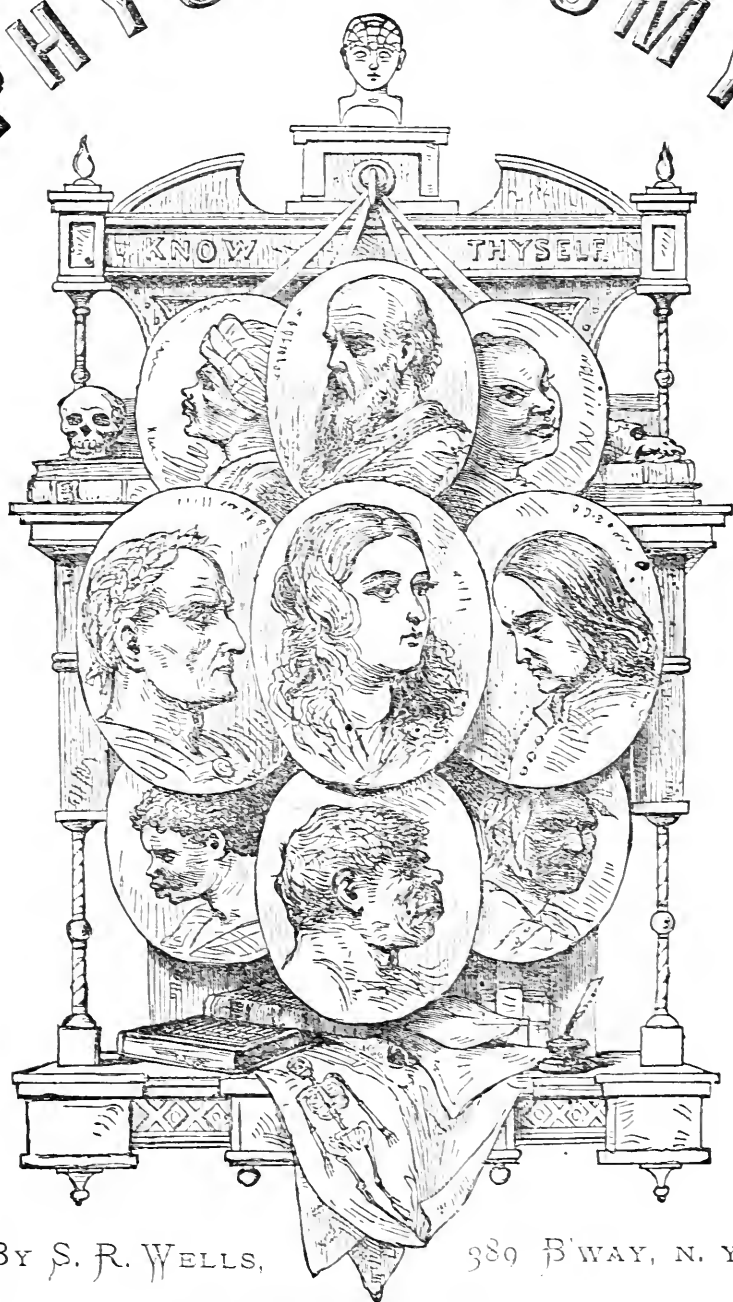
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It wad frae mony a blunder free us,  
An' foolish notion."—BURNS.



Fig. 976.—HENRY W. LONGFELLOW.



Fig. 982.—ROSA BONHEUR.

THE following selections and specimen pages from "New Physiognomy," are intended as an exposition of the general tenor of this admirable work; which has received so warm a welcome from the press all over the country. In his preface, the author says:

"We know how widely mankind differ in looks, in opinion, and in character, and it has been our study to discover the *causes* of these differences. We find them in organization. As we look, so we feel, so we act, and so we are. But we may *direct* and *control* even our *thoughts*, our *feelings*, and our *acts*, and thus, to some extent—by the aid of grace—become what we will. We can be temperate or intemperate; virtuous or vicious; hopeful or desponding; generous or selfish; believing or skeptical; prayerful or profane. We are free to choose what course we will pursue, and our bodies, our brains, and our features, readily adapt themselves, and clearly indicate the lives we lead and the characters we form.

"It has been our aim to present this subject in a practical manner, basing all our inferences on well-established principles, claiming nothing but what is clearly within



Fig. 749.—A MISER.

the lines of probability, and illustrating, when possible, every statement. Previous authors have been carefully studied, and whatever of value could be gleaned we have systematized and incorporated, adding our own recent discoveries. For more than twenty years we have been engaged in the study of man, and in "character-reading" among the people of various races, tribes and nations, enabling us to classify the different forms of body, brain, and face, and reduce to METHOD the processes by which character may be determined. Hitherto, but partial observations have been made, and of



Fig. 750.—A LIBERAL.

course only partial results obtained. We look on man as a whole—made up of parts, and to be studied as a whole, *with all the parts combined.*"

# PHYSIOGNOMY OF INSANITY AND IDIOCY.



Fig. 434.—DESERTEED.

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Fig. 435.—MALICE.

Idiocy—to which chapter twenty-one is wholly devoted

—gives the causes, the education and the signs of idiocy; and is one of the best practical treatises on that subject in the language. The brain being a subject to which the author has devoted his attention for a lifetime, stamp these chapters as pre-eminently valuable and reliable.

Fig. 434, which represents a woman who became insane on account of the unfaithfulness of her lover, who deserted her, shows the lively, brilliant eyes mentioned by Dr. Laurent. She still loves; and in her mental aberration adorns her disheveled hair with flowers, and with parted lips and "hungry devouring glances" awaits the coming of her heart's idol, whom she never ceases to expect.

"Intense thought, habitual reflection, and searching inquiry of any kind cause a drawing down of the eyebrows, as shown in Chapter XIII. (p. 249). Persons who have become insane through hard study or the too close application of the mind to a particular subject will exhibit this characteristic.



Fig. 436.—RAVING.

"In Fig. 435 the eyes gleam with some relentless purpose of vengeance. Such a character as the one here represented is dangerous in his alienation; for he combines the cunning of the fox with the ferocity of the tiger. Fig. 426 is a woman of the Cassandra order. The eyes, abandoned to the action of the involuntary muscles (see Chapter XIII., p. 233), are



Fig. 440.—LOVE-SICK.

rolled upward with a wild look which is indescribable. She is giving utterance to **what she deems prophetic warnings of the most solemn and awful character.**"

# ETHNOLOGY, OR TYPES OF MANKIND.

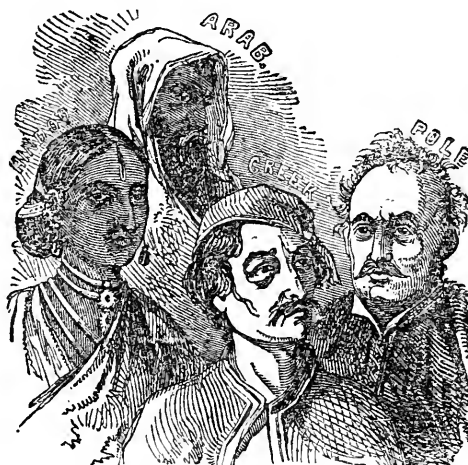


Fig. 476.—THE CAUCASIAN RACE.

through its signs in the physical system. Would we determine the status of a race or a nation, we shall find the measure of its mental power in the size and quality of its average brain, and the index of its civilization and culture in its prevailing style of face and figure.

“In so new a field of inquiry as the one which we are now entering, we can not hope to push our explorations into every part, or to investigate thoroughly every point that we may touch upon. We are, to some extent, pioneers, and as such shall do as well as we can the work assigned to us, trusting that those who follow will find their progress facilitated by our labors.”

Then follows an agreeable essay on “National Types.” The principal nations and tribes composed in the various races, are described in detail, with a “view to show how, in each, the common type is modified without being lost, and how, in all, configuration and character correspond.”

“We shall adopt here, as best known and most generally received, though not perhaps most scientific, the classification of Blumenbach. This arrangement will serve the purposes we have in view as well as any other yet proposed, and whether it be accepted by the reader or set aside in favor of a more recent one, the value of the facts we shall here throw together will not be lessened.

ETHNOLOGY is a subject upon which has been comparatively little studied. The field is a wide one for inquiry and research, and chapters on “The Races Classified,” “The Caucasian, Mongolian, Malayan, American and Ethiopian Races,” “National Types,” “Ancient Types,” are invaluable. No where else can there be found such a complete digest of the subject. In his Introduction to these chapters the author says:

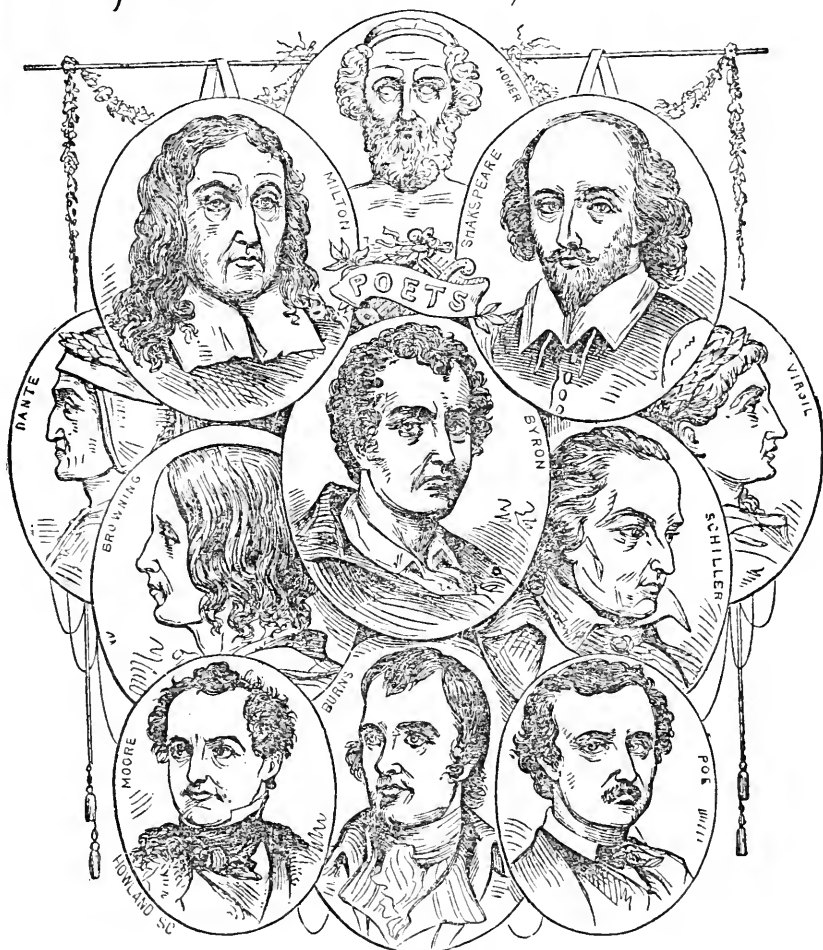
“The question of race will be found to resolve itself into that of *organization*, and this determines and is indicated by *configuration*. If we desire to ascertain to what race an individual, a tribe, or a nation may belong, we must study the character of that individual, tribe, or nation



Fig. 489.—THE AMERICAN RACE.



# PHYSIOGNOMY OF CLASSES.



Figs. 716 to 725.

Not only does the author divide the human family into the five great races and "National types," but he sub-divides them into "classes," presenting us with groups of distinguished Divines, Pugilists, Warriors, Surgeons, Inventors, Philosophers, Statesmen, Orators, Actors, Poets, Musicians and Artists, etc. Of the poets, he says:

"One of the essential physical qualities of a poet is a susceptible mental temperament. This must be of a clear and fine—even of an exquisite—tone, to insure perfection in the art. There are all degrees of poets, from the lowest to the highest, just as there are different classes of musicians, painters, sculptors, etc.; but to excel, and to inscribe one's name on the roll of great bards, one must be not only every inch a man, but must have 'genius' as well. It has been said by an ancient author, *poeta nascitur, non fit*—the poet is born, not made; yet we maintain that every well-organized human being should be able to write poetry, just as he should be able to make music, or invent and use tools; for has not nature given to each a like number of faculties, the same in function, and differing only in degree and combination?"

## THE TWO PATHS.

The following contrasts, illustrative of the effects of a right or a wrong course of life upon an individual, are submitted to our readers. They tell their own story. In the one case we see a child, as it were, develop into true manhood; in the other, into the miserable inebriate or the raving maniac.



Fig. 761.



Fig. 762.

Two boys (figs. 761 and 762) start out in life with fair advantages and buoyant hopes. With them it remains to choose in what direction they shall steer their barks. Fig. 763 represents the first as having chosen the way of righteousness,



Fig. 763.



Fig. 764.

the upward path. He lives temperately, forms worthy associations, attends the Sunday-school, strives to improve his mind with useful knowledge, and is regarded in the community as a young man of excellent character and promise.

In fig. 764, on the contrary, the other boy is represented as having unwisely chosen the downward course, thinking he will enjoy himself and not submit to what he considers the strait jacket of moral discipline. He becomes coarse and



Fig. 765.



Fig. 766.

rough in feature, slovenly in his dress; he smokes and chews, drinks, gambles, attends the race-course, spends his nights at the play-house or the tavern, disregards all parental authority and admonition, and develops into the full-grown rowdy,



Fig. 767.

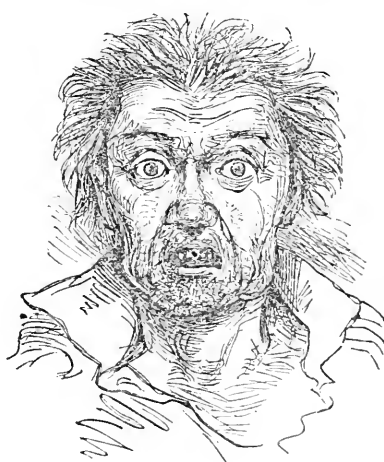


Fig. 768.

and as such he sets at naught all domestic ties and obligations, leaving his wife and children to beg, starve, or eke out a wretched subsistence by the most exhausting and inadequately

## THE ARTIST AND THE WOMAN OF THE WORLD.

In Rosa Bonheur we see a child of inborn genius, inherited from an artist-parent, developed by necessity, and perfected by persevering exertion. From a love of them, her artistic



Fig. 982.—ROSA BONHEUR.\*



Fig. 983.—THEODOSIA BURR.†

sympathies seem to fix upon horses, cattle, sheep, etc., and if she does not take on their natures, she portrayed them on canvas.

\* Rosa Bonheur was born at Bordeaux, France, May 22, 1822 ; her father, Raymond Bonheur, an artist by profession, and in humble circumstances. In 1829 he removed to Paris, where he put Rosa in a boarding school. There her poverty, however, was a constant source of annoyance to her very sensitive nature, as it provoked the sneers of her wealthier school associates. On that account she did not remain long at school, but being taken home was instructed by her father in drawing. From childhood she exhibited an intuitive love of art, her inclinations tending toward the representation of domestic animals. Making these her special study, she soon excelled in their portraiture. The picture which has obtained for Miss Bonheur a world-wide reputation is "Le Marché aux Chevaux," otherwise known as the "Horse Fair." It is now in the hands of a gentleman residing in New Jersey. Miss Bonheur at present resides in Paris, industriously pursuing her art. The great feature of her work is faithfulness to nature and boldness of design.

† Theodosia Burr Allston, the daughter and only child of Aaron Burr, was born at Albany, N. Y., in 1783. Her father tenderly loved her and spared no pains in her education. It is said that "in solid and elegant accomplishments she was very far superior to the ladies of her time." She married Joseph Allston, who was in 1812 Governor of South Carolina. She was lost in the schooner Patriot, on the voyage from Charleston to New York, January, 1813.

as to the life. One almost fancies he can hear her pictured beasts breathe, so naturally are they drawn. Hers is a beautiful face, if somewhat masculine ; it is not coarse ; if strongly marked, it is still womanly. The forehead is beautifully shaped, the eyes well placed and expressive, the nose handsome, and the lips exquisite. The chin shows chaste affection, with nothing of the sensual or voluptuous ; indeed, it is rarely we meet with more natural feminine attractiveness than in this artist-woman, and we dismiss her from our considerations with the happiest impressions.

There is character in the head and face of Theodosia Burr. See how high the brain is in the crown ! She was emphatically her father's daughter. There is great dignity, pride, will, and sense of character indicated in her physiognomy. Nothing but religious influences could subdue such a nature. There is something voluptuous in the lip, cheek, and chin. The affections were evidently ardent and strong. Such a woman would scarcely be content in private and domestic life, but would crave a high and even stately position where her pride and love of display could be gratified. There was nothing of "your humble servant" in this person. Educated as she was, she could be lady-like and refined. Had she been uneducated, there would have been much willfulness, obstinacy, and perhaps sensuality exhibited. Analyzed, her head and face exhibit the following organs conspicuously developed—Firmness, Approbativeness, Caution, Ideality, Sublimity, Conscientiousness, Language, Agreeableness, and those of the back-head generally.

Rosa Bonheur shows a higher forehead, a more meditative disposition of mind than her associate ; her head is broader in Constructiveness, Sublimity, Ideality, and the crown, and more prominent in the region of Benevolence, Veneration, and Spirituality than that of the latter. In a social point of view, Theodosia shows more ardent feeling, more intensity of emotion. The latter had more sympathy for general society, entered enthusiastically into its enjoyments ; the former finds her highest enjoyment in a life of serene retirement with a limited circle of friends and at her easel.



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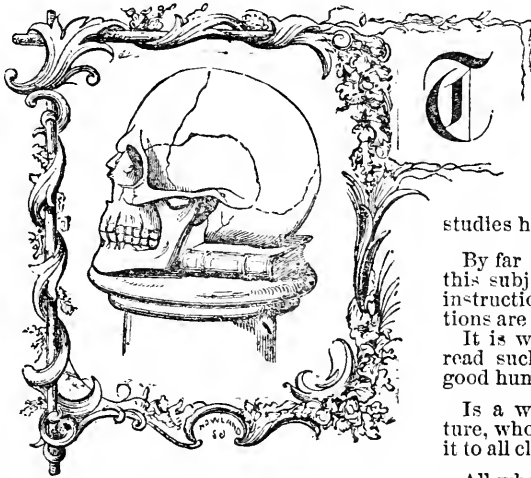
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**Cabbage**, lettuces; cacao; caffeine; cakes, plum; calcium; calf's sweetbread; caramel; carbon; carbonic acid, production of, in the system; carrageen, or Irish moss; carrot; caseine, animal; caseum; cauliflower; celery; cellular tissue of mammals; cereal grains; cerebrie acid; Ceylon or Jafna moss; champagne; cheese; cherry; chestnut; chicken; chicory; chloride of sodium, potassium; chlorine; chocolate; choleic acid; cinnamon; citron; claret wines; clay, eaten as a luxury; climate; cloves; cocoa; cod liver oil; cockles; coffee; condiments or seasoning agents; constipation, diet for; cooking, loss in; corn; crawfish; cows' heels; crab; cranberry; cream; crustaceans; cucumber; Curaçoa; curd; currants, red and black,

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**Farina**; fats, animal; farinaceous food for infants, or starchy substances; fermentation, digestive; ferns; ferrotypes; fibrine, animal; fig; fish—diet, methods of preserving, poison, poisonous species of,



the roe or ovary of, the viscera of; fishes; flounder; flour, wheaten; fluorine; flummery; food consumed by and excretions of a horse in 24 hours; animal food—digestibility, circumstances, chemical elements, quantity of, at a meal, refusal of, by lunatics, solid and liquid, nutritive qualities of, vegetable; fowl; fruits—aurantiaceous, cucurbitaceous, drupaceous, or stone, fleshy, leguminous; frying; fungi or mushrooms; fur of tea-kettles.

**Garlic**; gastric juice; gelatine altered by heat; gelatinous alimentary principle, substances; gin; ginger beer; gingerbread; globules of the blood; glue; gluten; glutinous matter; goose—fattening of, fatty liver of, gooseberries; gormandizing powers of the natives of the Arctic Regions; gourds; grape, the—juice, sugar; greens; gruel; gums; gum-arabic lozenges; gypsum, eaten, in water.

**Haddock**, the; hartshorn; hazel-nut; hemp, Indian; herring; horse, food consumed by; hydrogen.

**Iceland moss**; Indian corn starch; indigestion, diet for; iron; isinglass, varieties of.

**Jams**; jellies, fruit; jelly, calf's foot; Jerusalem artichoke.

**Ketchup**; kidney.

**Lactic acid**; leaks; leguminous fruits; lemonade; lemon and kali; lentils; lichenin, or feculoid; lime; limpets; liquid aliments, or drinks; liquorice; liver, fatty, of the goose, the frequency of diseases of in tropical climates; lobster, the.

**Macaroni**; Madeira; magnesium; maize, or Indian corn; malt, liquor; meat—butchers', salted, white; milk—animal, artificial asses', cocoa-nut, cows', cream of, ewes', goats', quantity of cream in cows'; molasses and treacle; mollusks; morel, common; moss—carrageen, or Irish, Ceylon, or Jaffna; mucilage; mulberry; muscle; muscular flesh; mushroom, field or cultivated; mussels, oysters, deleterious effects; mustard; mutton.

**Nectarine**; nitrogenized foods; nutmeg.

**Oats**; oat-bread, unfermented; oatmeal porridge; obesity, mode of promoting; oil—Florence, olive, or sweet; oils, essen-

tial or volatile; onion; opium; orange; organic tissues; ox, liver of the; oxalic acid; oxygen, consumption in respiration; oyster.

**Packwax**; panada; pancakes; parsley; pastry; peas; peach; pemmican; pepper; pepsine; periwinkles; pineapple; plum; pomaceous fruits, or apples; port wine; porter; potash; salts; potassium; potato flour; powders—ginger-beer, soda, scidlitz; prawns and shrimps; preserves; prunes; pudding; putrescent matter, ill effects of.

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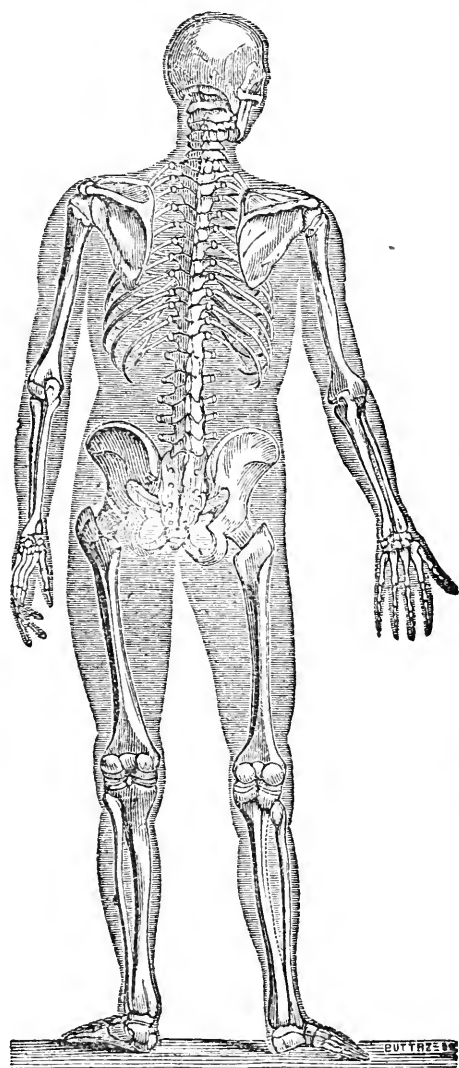
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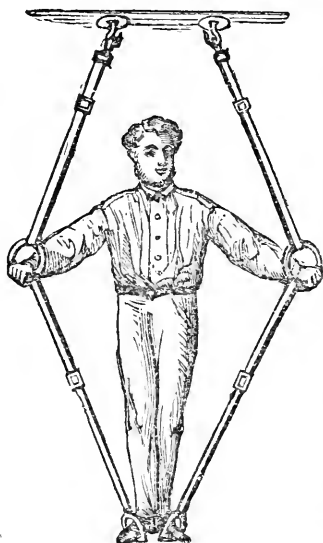
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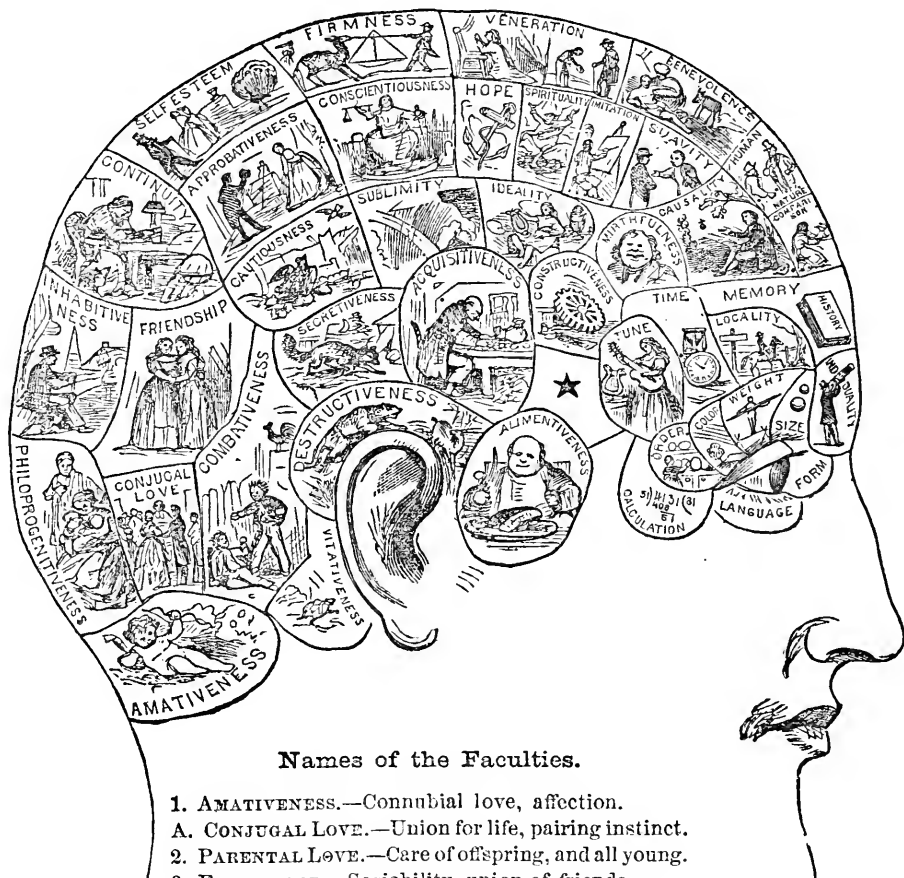
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### Names of the Faculties.

1. AMATIVENESS.—Connubial love, affection.
  - A. CONJUGAL LOVE.—Union for life, pairing instinct.
2. PARENTAL LOVE.—Care of offspring, and all young.
3. FRIENDSHIP.—Sociability, union of friends.
4. INHABITIVENESS.—Love of home and country.
5. CONTINUITY.—Application, conscientiousness.
- E. VITATIVENESS.—Clinging to life, tenacity.
6. COMBATIVENESS.—Defense, courage.
7. DESTRUCTIVENESS.—Executiveness.
8. ALIMENTIVENESS.—Appetite for food, etc.
9. ACQUISITIVENESS.—Frugality, economy.
10. SECRETIVENESS.—Self-control, policy.
11. CAUTIOUSNESS.—Guardedness, safety.
12. APPROBATIVENESS.—Love of applause.
13. SELF-ESTEEM.—Self-respect, dignity.
14. FIRMNESS.—Stability, perseverance.
15. CONSCIENTIOUSNESS.—Sense of right.
16. HOPE.—Expectation, anticipation.
17. SPIRITUALITY.—Intuition, prescience.
18. Veneration.—Worship, adoration.
19. BENEVOLENCE.—Sympathy, kindness.
20. CONSTRUCTIVENESS.—Ingenuity, tools.
21. IDEALITY.—Taste, love of beauty, poetry.
- B. SUBMITTIVENESS.—Love of the grand, vast.
22. IMITATION.—Copying, aptitude.
23. MIRTH.—Fun, wit, ridicule, facetiousness.
24. INDIVIDUALITY.—Observation, to see.
25. FORM.—Memory, *shape*, looks, persons.
26. SIZE.—Measurement of quantity.
27. WEIGHT.—Control of motion, balancing.
28. COLOR.—Discernment, and love of color.
29. ORDER.—*Method*, system, going by *rule*.
30. CALCULATION.—Mental arithmetic.
31. LOCALITY.—Memory of place, position.
32. EVENTUALITY.—Memory of facts, events.
33. TIME.—Telling *when*, time of day, dates.
34. TUNE.—Love of music, singing.
35. LANGUAGE.—*Expression* by words, acts.
36. CAUSALITY.—*Planning*, thinking.
37. COMPARISON.—Analysis, inferring.
- C. HUMAN NATURE.—Sagacity.
- D. SUAVITY.—*Pleasantness*, blandness.

For complete definitions of all the organs of the BRAIN, and all the features of the FACE, see **New Physiognomy** by S. R. WELLS, with 1,000 illustrations. Price, post-paid, \$5, \$8, and \$10, according to styles of binding.



# Phrenology and its Uses.

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**PHRENOLOGY** is the most *useful* of all modern discoveries; for while others enhance creature comforts mainly, this Science teaches **LIFE** and its **LAWS**, and unfolds human nature in all its aspects. Its fundamental doctrine is, that each mental faculty is exercised by means of a portion of the brain, called its organ, the size and quality of which determine its power. It embodies the only true **SCIENCE OF MIND** and philosophy of human nature ever divulged. It analyzes all the human elements and functions, thereby showing of what materials we are composed, and how to develop them.

**PHRENOLOGY** shows how the bodily conditions influence mind and morals—a most eventful range of truth. It teaches the true system of Education, shows how to classify pupils, to develop and discipline each faculty separately, and all collectively, into as perfect beings as our hereditary faults will allow. Indeed, to Phrenology and Physiology mainly is the world indebted for its modern educational improvements, and most of its leaders in this department are phrenologists.

**PHRENOLOGY** teaches parents for what occupation in life their children are best adapted, and in which they can, and can not, be successful and happy. It also teaches parents the exact characteristics of children, and thereby how to manage and govern them properly; to what motives or faculties to appeal, and what to avoid, what desires to restrain, and what to call into action, etc.

**PHRENOLOGY** and **PHYSIOGNOMY** teach us our fellow-men; disclose their real character; tell us whom to trust and mistrust, whom to select and reject for specific places and stations; enable mechanics to choose apprentices who have a particular knack or talent for particular trades; show us who will, and will not, make us warm and perpetual friends, and who are, and are not, adapted to become partners in business. More, they even decide, beforehand, who can, and who can not, live together affectionately and happily in wedlock, and on what points differences will be most likely to arise.

Most of all, **PHRENOLOGY** and **PHYSIOLOGY** teach us **OUR OWN SELVES**; our faults, and how to obviate them; our excellences, and how to make the most of them; our proclivities to virtue and vice, and how to nurture the former and avoid provocation to the latter.

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## TESTIMONIALS.

If the opinions of learned and eminent professional men, both in Europe and America, in regard to the truth and utility of Phrenology be of any account, then the following testimonials should have some weight with unbiased readers.

Let man confine himself to the phenomena of nature, regardless of the dogmas of metaphysical subtlety; let him utterly abandon speculative supposition for positive facts, and he will then be able to apprehend the mysteries of organization.  
—**DR. GALL.**

While I was unacquainted with the facts on which it is founded, I scoffed, with many others, at the pretensions of the new philosophy of mind as promulgated by Dr. Gall, and now known by the term of Phrenology. Having been disgusted with the uselessness of what I had listened to in the University of Edinburgh (on mental science), I became a zealous student of what I now conceive to be the truth. **Dar-**

ing the last twenty years I have lent my aid in resisting a torrent of ridicule and abuse, and have lived to see the true philosophy of mind establishing itself wherever talent is found capable of estimating its immense value.—**SIR G. S. MACKENZIE,**  
*President of the Royal Society, Edinburgh.*

For more than thirteen years I have paid some attention to Phrenology, and I beg to state, the more deeply I investigate it, the more I am convinced of the truth of the science. I have examined it in connection with the anatomy of the brain, and find it beautifully so harmonize. I have tested the truth of it on numerous individuals, whose characters it unfolded with accuracy and precision. For the last

ten years I have taught Phrenology publicly, in connection with Anatomy and Physiology, and have no hesitation in stating that, in my opinion, it is a science founded on truth, and capable of being applied to many practical and useful purposes.—ROBERT HUNTER, M.D., *Professor of Anatomy, University, Glasgow.*

I have great pleasure in stating my firm belief in the truth and great practical utility of Phrenology. This belief is the result of the most thorough investigation, and was proved by evidence that to my mind seemed almost, if not altogether irresistible.—JAMES SHANNON, *President of Bacon College, Ky., Prof. Mental and Moral Science.*

As far as twelve years' observation and study entitle me to form any judgment, I not only consider Phrenology the true science of mind, but also as the only one that, with a sure success, may be applied to the education of children and to the treatment of the insane and criminals. C. OTTO, M.D., *Professor of Medicine in the University of Copenhagen.*

I candidly confess that until I became acquainted with Phrenology, I had no solid foundation upon which I could base my treatment for the cure of insanity.—SIR WILLIAM ELLES, M.D., *Physician to the Lunatic Asylum, Middlesex, England.*

All moral and religious objections against the doctrines of Phrenology are utterly futile.—ARCHBISHOP WHATELY.

As an artist, I have at all times found Phrenology advantageous in the practice of my art; and that *expression, in almost every case, coincided* exactly with what was indicated by the cerebral development.—GEORGE RENNIE, Esq., *Sculptor.*

I have long been acquainted with the science of Phrenology, and feel no hesitation in declaring my conviction of its truth. In Phrenology we find the best exposition of the moral sentiments, and the most approved metaphysical doctrines heretofore taught, while it surpasses all former systems in practical utility and accordance with facts; being that *alone* which is adequate to explain the phenomena of mind. This opinion, I am emboldened to pronounce, not merely as my own conviction, but as that which I have heard expressed by some of the most scientific men and best logicians of the day.—RICE.

D. EVANSON, M.D., *Prof. Practice of Physiology, R. C. S., Dublin, Ireland.*

No sooner had I read Dr. Gall's work, than I found I had made the acquaintance of one of those extraordinary men whom dark envy is always eager to exclude from the rank to which their genius calls, and against whom it employs the arms of cowardice and hypocrisy. High cerebral capacity, profound penetration, good sense, varied information, were the qualities which struck me as distinguishing Gall. The indifference which I first entertained for his writings gave place to the most profound veneration. Phrenology is true. The mental faculties of men may be appreciated by an examination of their heads.—JOSEPH VIMONT, M.D., *of Paris, an eminent Physician and Author.*

I declare myself a hundred times more indebted to Phrenology than to all the metaphysical works I ever read. \* \* Mental Philosophy is a Natural Science. The human mind is the most important part of nature. It rests on experience, observation, and induction. It is a science of facts, phenomena, and laws. \* \* \* This science of mind is neglected because its benefits are not immediately apparent; its attainments are not capable of display. \* \* The phrenological division of faculties of the mind is far more numerous than any other; it looks to the classes of actions or functions mind has to perform, and finds faculties to perform them, as the naturalist, who could not find the ear of a fish by looking externally, looked from the lobe in the brain where the auditory nerve should terminate outwardly, and found it. \* \* \* I look upon Phrenology as the guide to philosophy and the handmaid of Christianity. Whoever disseminates true Phrenology is a public benefactor.—HORACE MANN.

We deem it right to mention that Phrenology appears to us to be true, in as far as it assigns a natural basis to the mind, and that it is entitled to a very respectful attention for the support given to it by a vast amount of careful observation, and the strikingly enlightened and philanthropic aims for which many of its supporters have been remarkable.—JOHN CHAMBERS, *of Chambers' Edinburgh Journal.*

The more I study nature, the more am I satisfied with the soundness of phrenological doctrines.—J. MACKINTOSH, M.A.

By this science the faculties of the mind have been, for the first time, traced to their elementary forms.—ROBERT CHAMBERS, of *Chambers' Journal*.

Phrenology has added a new and verdant field to the domain of human intellect.—REV. THOS. CHALMERS, D.D.

Phrenology undertakes to accomplish for man what Philosophy performs for the external world—it claims to disclose the real state of things, and to present nature unvailled and in her true feature.—PROF. BENJ. SILLIMAN.

To a phrenologist the Bible seems to open up its broadest and highest beauties.—REV. P. W. DREW.

Phrenology is the true Science of Mind. Every other system is defective 'n enumerating, classifying, and tracing 'the relations of the faculties.—PROF. R. H. HUNTER.

If we would know the truth of ourselves, we must interrogate Phrenology, and follow out her teachings, as we would a course of religious training, after we had once become satisfied of its truth. \* \* \* The result of all my experience for something over two-score years is this: that Phrenology is a revelation put by God himself within the reach of all His intelligent creation to be studied and applied in all the relations and in all the business of life; that we are all of us both phrenologists and physiognomists in spite of ourselves, and without knowing it, and that we have only to enlarge our observations, and be honest and true to ourselves, and these two sciences will have no terrors for us, and our knowledge of them, instead of being hurtful or mischievous, would only serve to make us wiser and better, and therefore happier, both here and hereafter; and in conclusion, let me say that I have never

yet examined a sturdy disbeliever with a head worth having.—HON. JOHN NEAL.

All my life long I have been in the habit of using Phrenology as that which solves the practical phenomena of life. Not that I regard the system as a completed one, but that I regard it as far more useful and far more practical and sensible than any other system of mental philosophy which has yet been evolved. Certainly, Phrenology has introduced mental philosophy to the common people. Hitherto, mental philosophy has been the business of philosophers and metaphysicians—and it has just been about as much business as they needed for their whole lives; but since the day of Phrenology, its nomenclature, its simple and sensible division of the human mind, and its mode of analyzing it, the human mind has been brought within reach and comprehension of ordinary common intelligent people. And now, all through the reading part of our land, it may be said that Phrenology is so far diffused that it has become the philosophy of the common people. The learned professions may do what they please, the common people will try these questions, and will carry the day, to say nothing of the fact that all great material and scientific classes, though they do not concede the truth of Phrenology, are yet digesting it, and making it an integral part of the scientific system of mental philosophy.—REV. HENRY WARD BEECHER.

I speak literally, and in sincerity, when I say, that were I at this moment offered the wealth of India on condition of Phrenology being blotted from my mind forever, I would scorn the gift; nay, were everything I possessed in the world placed in one hand and Phrenology in the other, and orders issued for me to choose one, Phrenology, without a moment's hesitation, would be preferred.—GEORGE COMBE, *Author "Constitution of Man."*

We may also mention the names of the following prominent men who have accepted Phrenology as a true science, and in various ways given it the support of their influence:

DR. JOHN W. FRANCIS.	Prof. S. G. MORTON.	HON. HORACE GREELEY
DR. CHARLES A. LEE.	Prof. S. G. HOWE.	WM. C. BRYANT.
DR. J. V. C. SMITH.	Prof. GEO. BUSH.	HON. AMOS DEANE.
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DR. JOHN BELL.	HON. T. J. RUSK.	REV. JOHN PIERPONT.
Prof. C. CALDWELL.	HON. WM. H. SEWARL.	HON. S. S. RANDALL.

Phrenology being true, it should be learned, and cordially embraced by all, and its benefits appropriated. It comes to mankind, not as a partisan or sectarian proposition, but as the voice of God revealed in nature to aid and guide mankind.

*Phrenological Journal Office, 389 Broadway, New York.*

# THE UTILITY OF PHRENOLOGY.

"I look upon Phrenology as the guide to philosophy and the handmaid of Christianity."—HORACE MANN.

To one unacquainted with the nature of Phrenology this may seem an exalted assumption. The experienced philanthropist and educator, however, knew well of what he was speaking, and his earnest tribute is warranted by facts. The science we advocate is regenerative and beneficent. It is a great good to man, individually and socially. To be specific, we will state some of the particulars in which Phrenology is useful.

It is useful because it presents the only sure basis upon which character and disposition may be interpreted, errors pointed out, and methods of reformation prescribed.

It is useful because practical in its adaptations. It considers the human organization as it exists; where there is a lack of harmony it indicates the source of that lack, and the means of improvement by employing counteracting influences, already in the organization, which have been neglected.

It enables the parent to understand the natural characteristics of her child, and to intelligently unfold its budding mind.

It enables the teacher to analyze the temperaments and cerebral capacities of his pupils, and properly classify them, and so to adapt his instruction that they shall make the best progress commensurate with their several abilities.

Its utility is further seen in the assistance it renders to young men who would select pursuits in life best suited to their natural capabilities; relieving them of uncertainty and hesitation with respect to this important subject, and giving them assurance of ultimate success.

Phrenology is of great importance to the merchant or manufacturer, or any who require skillful and intelligent aid in the prosecution of enterprises. It enables them to select with confidence those persons whose service will prove of the greatest advantage, and thus obviate the disappointment and embarrassment resulting from incompetent help.

It enables the business man to understand his customers, and to conduct his negotiations more satisfactorily and successfully.

Instructed by those "signs of character" which science has classified he can avoid the fraudulent and disagreeable, and consort only with the just, honorable and the kindly.

In social life, as in the individual character, Phrenology exerts a beneficent and reformatory influence. They who know each other best can best associate, and their mutual influence will be mutually improving.

Applied to politics, Phrenology would operate as a check upon partizanship, and promote the welfare of communities by the elevation of honest and capable men to positions of trust. Intelligent men, however strongly imbued by party feelings, are not likely to sanction the election to an office of a candidate whom they know to be altogether incapable of discharging its duties. They would have their public servants competent to meet the requisitions of office, because their own personal interests are concerned; and they would advance those interests not depreciate them.

Phrenology furnishes correct data by which those who have the care of the insane and vicious in hospitals and in prisons, may be guided, and confidently expect good results.

In general society the use of Phrenology tends to inspire closer intimacy, cordial sympathy, and a more liberal spirit. The rough and disagreeable man knowing his disposition to be thoroughly understood by others would endeavor to modify it, and so gradually become gentle and courteous. The pompous and domineering man, finding little encouragement for his peculiar characteristics among those whose good opinion he would have, would seek to check his loftiness and cultivate the spirit of conformity; while the diffident and weak would find encouragement and gain confidence and self-reliance.

By the adaptation of Phrenological principles to his avocation the clergyman would be enabled to do his onerous duties better, and the benevolent man would be instructed in dispensing his bounty. We fully indorse the statement, that, "Whoever disseminates true Phrenology is a public benefactor."

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It is the office of the PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED, a first-class Magazine, to both teach and apply Phrenology. The Prospectus, to which we refer the reader, sets forth in a detailed manner its special mission.

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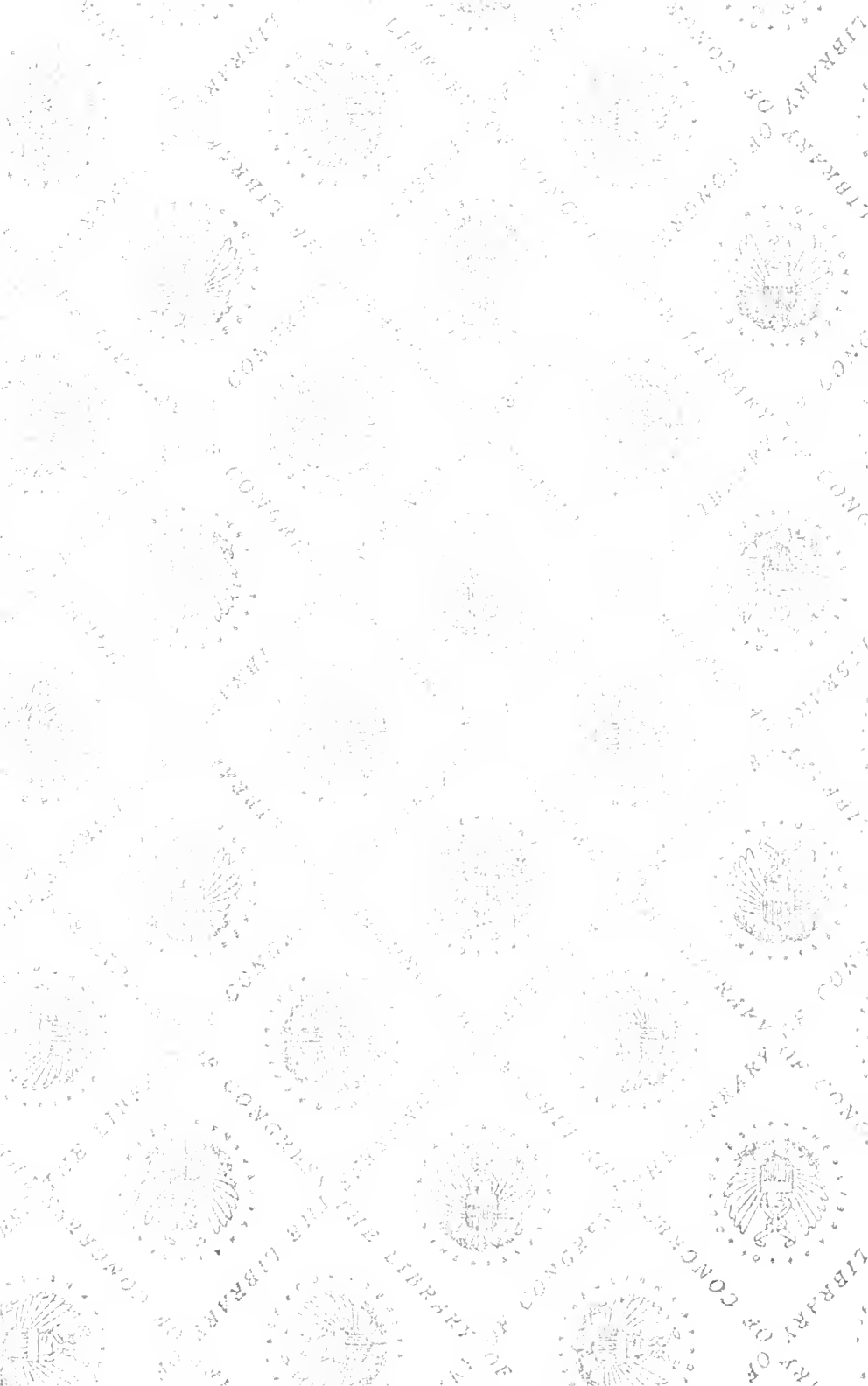
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